ISLAMIC HISTORY SERIES **PART II**
THE RIGHTLY-GUIDED CALIPHS **1**

ABU BAKR
As-Siddeeq
His Life & Times

أبو بكر الصديق رضي الله عنه شخصيته وعصره

Dr. Ali M. Sallâbi

نجد
اليمامة
شرحبيل بن حسنة
حذيفة بن محصن
الربع الخالي

IIPH الدار العالمية للكتاب الإسلامي

Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

https://archive.org/details/abubakrassiddeeq0000unse

بسم الله الرحمن الرحيم

IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL

◆

ABU BAKR AS-SIDDEEQ

HIS LIFE AND TIMES

- Title: Abu Bakr as-Siddeeq — His Life and Times
- Author: Dr. Ali M. Sallâbi
- English Edition 1 (2013)
- Translator: Nasiruddeen al-Khattab
- Layout Design: IIPH, Egypt Branch
- Cover Design: Samo Press Group, Beirut

ISLAMIC HISTORY SERIES PART II
THE RIGHTLY GUIDED CALIPHS 1

ABU BAKR AS-SIDDEEQ

HIS LIFE AND TIMES

أبو بكر الصديق (رضي الله عنه)
شخصيته وعصره

Dr. Ali M. Sallâbi

Translated by
Nasiruddeen al-Khattab

الدار العالمية للكتاب الإسلامي
INTERNATIONAL ISLAMIC PUBLISHING HOUSE

Copyright © 2013 International Islamic Publishing House

King Fahd National Library Cataloging-in-Publication Data

Sallâbi, Ali M.

Abu Bakr as-Siddeeq / Dr. Ali M. Sallâbi — Riyadh, 2013

640 pp ; 21 cm

ISBN Hardcover: 978-603-501-212-6

1- Abu Bakr, Caliph 13 H. 2 - Caliphs - Biography
I- Nasiruddin al-Khattab (translator) II- Title

239.9 dc 1434/9054

Legal Deposit no. **1434/9054**
ISBN Hardcover: 978-603-501-212-6

All rights reserved for the Publisher. No part of this book may be produced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the Publisher.

The scanning, uploading and distribution of this book via the Internet or via any other means without the written permission of the Publisher is illegal and punishable by law. Please purchase only authorized electronic editions, and do not participate in or encourage electronic piracy of copyrighted materials. Your support is appreciated.

International Islamic Publishing House (IIPH)
P.O. Box 55195 Riyadh 11534, Saudi Arabia
Tel: 966 1 4650818 / 4647213 — Fax: 966 1 4633489
E-mail: editorial@iiph.com — iiphsa@gmail.com
www.iiph.com | www.iiph.com.sa

CONTENTS

Pronunciation and Transliteration Chart 11
Arabic honorific symbols used in this book 15
Hadith grade terms in this book 16
About the Word 'Lord' 17
When Jihad Refers to Fighting 18
Publisher's Note 21
Dedication 22
Translator's Foreword 23
Introduction 27

Chapter 1: Abu Bakr (﵁) prior to becoming Caliph 43

1.1 Name, lineage, *kunyah*, titles, attributes, family and life during the *jâhiliyah* 45
    1.1.1 Name, lineage, *kunyah* and titles. 45
    1.1.2 Birth and physical characteristics 49
    1.1.3 Family 50
    1.1.4 High moral standards during the *jâhiliyah* 57

1.2 Accepting Islam, inviting others to the faith and the first migration 62
    1.2.1 Accepting Islam. 62

- 1.2.2 Calling others to Islam 68
- 1.2.3 His test. 70
- 1.2.4 His defence of the Prophet (ﷺ) 75
- 1.2.5 His spending to free those who were persecuted for the sake of Allah 78
- 1.2.6 His first migration, and the attitude of Ibn ad-Daghnah concerning it. 83
- 1.2.7 Among the Arab tribes in the marketplaces. 88

1.3 His migration with the Messenger of Allah (ﷺ) to Madinah. 95
- 1.3.1 The importance of planning and taking all possible measures, as demonstrated by the Messenger of Allah (ﷺ) and Abu Bakr (﵁) . . 108
- 1.3.2 Abu Bakr's high morale and his weeping with joy 114
- 1.3.3 The art of guiding people and dealing with them in a tactful manner 116
- 1.3.4 Abu Bakr's sickness in Madinah when he first migrated there 117

1.4 Abu Bakr in the field of jihad 120
- 1.4.1 At the Battle of Badr 121
- 1.4.2 At Uḥud and Ḥamra' al-Asad 127
- 1.4.3 The campaigns of Banu an-Naḍeer, Banu al-Muṣṭaliq, the Trench and Banu Quraydhah. 130
- 1.4.4 At Hudaybiyah 132
- 1.4.5 In the campaign to Khaybar and the expedition to Najd and Banu Fizârah 137
- 1.4.6 The compensatory *'umrah* and Dhât as-Salâsil. . . 139
- 1.4.7 The conquest of Makkah, the battle of Ḥunayn, and the siege of Taif 142

- 1.4.8 The campaign to Tabook, leading the Hajj, and the Farewell Pilgrimage 151

1.5 Abu Bakr in the society of Madinah, and some of his attributes and virtues 157

- 1.5.1 Vignettes of Abu Bakr's life and attitude in the society of Madinah 157
- 1.5.2 Some of the most important characteristics and virtues of Abu Bakr (﵁). 176

Chapter 2: The death of the Messenger (ﷺ), Saqeefah Bani Sâ'idah, the Public Oath of Allegiance, and Administration of Internal Affairs 189

2.1 The death of the Messenger (ﷺ), and Saqeefah Bani Sâ'idah. 191

- 2.1.1 The death of the Messenger (ﷺ) 191
- 2.1.2 The great calamity, and Abu Bakr's attitude 197
- 2.1.3 Saqeefah Bani Sâ'idah 200
- 2.1.4 The most important lessons to be learned from this incident 202

2.2 The public oath of allegiance, and administration of internal affairs 230

- 2.2.1 The public oath of allegiance 230
- 2.2.2 Running the internal affairs of the state 247

Chapter 3: The Army of Usâmah, and Abu Bakr's Jihad against the Apostates 281

3.1 The Army of Usâmah 283

- 3.1.1 Abu Bakr aṣ-Ṣiddeeq (﵁) sends the army of Usâmah (﵁) 283

3.1.2 What happened between Abu Bakr (رضي الله عنه) and the Companions about sending the army 288
3.1.3 The most important lessons to be learned from Abu Bakr's decision to send the army 292

3.2 Abu Bakr's jihad against the apostates 302
3.2.1 The meaning of apostasy, and some verses that warn against apostasy 302
3.2.2 Causes and types of apostasy 305
3.2.3 Apostasy at the end of the Prophet's life 306
3.2.4 Abu Bakr's attitude towards the apostates 308
3.2.5 Abu Bakr's plan to protect Madinah 313
3.2.6 The apostates' failure to invade Madinah 315

3.3 All-out war against the apostates. 320
3.3.1 The official plan of confrontation adopted by the state. 322
3.3.2 Putting an end to the turmoil caused by al-Aswad al-'Ansi and Ṭulayḥah al-Asadi, and the killing of Mâlik ibn Nuwayrah 336
3.3.3 The apostasy of the people of Oman and Bahrain. 381

3.4 Musaylimah the liar and Banu Ḥaneefah 388
3.4.1 Musaylimah the liar. 388
3.4.2 Those who remained steadfast among Banu Ḥaneefah 393
3.4.3 Khâlid ibn al-Waleed moves his army towards Musaylimah the liar in al-Yamâmah 394
3.4.4 The decisive battle. 398
3.4.5 Rare heroism 400
3.4.6 Martyrs of the battle of al-Yamâmah. 404

3.4.7 Mujjâ‘ah’s trick, Khâlid’s marriage to Mujjâ‘ah’s daughter, and the letters between Khâlid and Abu Bakr 408
3.4.8 An attempt to kill Khâlid ibn al-Waleed (رضي الله عنه), and the visit by the delegation of Banu Ḥaneefah to Abu Bakr (رضي الله عنه) 413
3.4.9 Collecting the noble Qur’an 414

3.5 The most important lessons to be learned from the apostasy wars. 418
3.5.1 Fulfilling the conditions required in order to prevail, the impact of adhering to Islamic jurisprudence, and the qualities of the *mujâhideen*. 418
3.5.2 Description of society during the time of Abu Bakr (رضي الله عنه) 422
3.5.3 Abu Bakr’s policy of fighting foreign interference 425
3.5.4 The outcome of the apostasy period 428

Chapter 4: Abu Bakr’s Conquests, Appointing ‘Umar (رضي الله عنه) as his Successor, and Abu Bakr’s death 435

Introduction. 437

4.1 The conquest of Iraq 439
4.1.1 Abu Bakr’s plan for the conquest of Iraq 439
4.1.2 Battles of Khâlid ibn al-Waleed in Iraq. 446
4.1.3 Khâlid’s Hajj and Abu Bakr’s orders to go to Syria; al-Muthanna assumes command of the armies in Iraq 463

4.2 Conquests of Abu Bakr in Syria 469
  4.2.1 Abu Bakr's decision to fight the Byzantines, and glad tidings on the way. 471
  4.2.2 Abu Bakr consults people about waging jihad against the Byzantines, and mobilising the people of Yemen 473
  4.2.3 Abu Bakr gives banners to the commanders and dispatches the armies 480
  4.2.4 Stalemate in Syria 491
  4.2.5 Khâlid heads towards Syria; the battles of Ajnadayn and Yarmook 499
4.3 Important Lessons 509
  4.3.1 Features of the foreign policy of Abu Bakr's state 509
  4.3.2 Features of Abu Bakr's military planning 512
  4.3.3 The rights of Allah (سبحانه وتعالى) and the rights of the commanders and troops, according to Abu Bakr (رضي الله عنه). 515
  4.3.4 The reason the Muslims were able to utterly defeat the Persian and Byzantine forces 525
4.4 Abu Bakr's appointment of 'Umar ibn al-Khaṭṭâb as his successor, and Abu Bakr's death 528
  4.4.1 His appointment of 'Umar as his successor 528
  4.4.2 The time for departure from this world. 535
Summary and Conclusion 543
Notes 555
Bibliography 605
Glossary of Islamic Terms 627

Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Trans-literated form
أ	short ‘a’, as in *cat*	a
آ — ىٰ	longer ‘a’, as in *cab* (not as in *cake*)	â
ب	/b/ as in *bell*, *rubber* and *tab*	b
ت	/t/ as in *tap*, *mustard* and *sit*	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in *thing*, *maths* and *wealth*	th
ج	/j/ as in *jam*, *ajar* and *age*	j
ح	a ‘harsher’ sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in *Bach* (in German); may occur initially and medially as well	kh
د	/d/ as in *do*, *muddy* and *red*	d
ذ	as in *this*, *father* and *smooth*	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in *raw*, *arid* and *war*; may also be a rolled ‘r’, as pronounced in Spanish	r
ز	/z/ as in *zoo*, *easy* and *gaze*	z
س	/s/ as in *so*, *messy* and *grass*	s
ش	as in *ship*, *ashes* and *rush*	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing ‘the’ farther back in the mouth	dh
ع	no close equivalent in English: a guttural sound in the back of the throat	‘
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in ‘rouge’	gh
ف	/f/ as in *fill*, *effort* and *muff*	f

Arabic script	Pronunciation	Trans-literated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in *king*, *buckle* and *tack*	k
ل	/l/ as in *lap*, *halo*; in the word Allah, it becomes velarized as in *ball*	l
م	/m/ as in *men*, *simple* and *ram*	m
ن	/n/ as in *net*, *ant* and *can*	n
هـ – ه – ـه	/h/ as in *hat*; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in *wet* and *away*	w
و	long ‘u’, as in *boot* and *too*	oo
ي	as in *yard* and *mayo*	y
ي	long ‘e’, as in *eat*, *beef* and *see*	ee
ء	glottal stop: may be closely approximated by pronouncing it like ‘t’ in the Cockney English pronunciation of *butter*: *bu’er*, or the stop sound in *uh-oh!*	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أو، ◌َو	long ‘o’, as in *owe*, *boat* and *go*	au, aw
أي، ◌َي	long ‘a’, as in *aid*, *rain* and *say*	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
◌َ fatḥah	very short ‘a’ or schwa (unstressed vowel)	a
◌ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
◌ُ ḍammah	shorter version of oo	u
◌ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌ْ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel

ARABIC HONORIFIC SYMBOLS USED IN THIS BOOK

(﷾): *Subḥânahu wa Ta‘âlâ* — Glorified and Exalted is He

(ﷺ): *Salla Allâhu ‘alayhi wa sallam* — Blessings and peace be upon him

(﵇): *‘Alayhi as-salâm* — Peace be upon him

(﵁): *Raḍiya Allâhu ‘anhu* — May Allah be pleased with him

(﵂): *Raḍiya Allâhu ‘anhâ* — May Allah be pleased with her

HADITH GRADE TERMS IN THIS BOOK

Sound:	*ṣaḥeeḥ*
Reliable:	*ḥasan*
Weak:	*ḍa'eef*
Odd:	*ghareeb*
Authentic:	includes sound, reliable, or any grade in between
Acceptable:	*sakat 'anhu;* the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it

ABOUT THE WORD 'LORD'

The word lord in English has several related meanings. The original meaning is 'master' or 'ruler', and in this sense it is often used to refer to human beings: 'the lord of the mansion' or 'Lord So-and-So' (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God — Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

The Editor

WHEN JIHAD REFERS TO FIGHTING

Although jihad is often translated into English as 'holy war', it must be noted that war has never been described as 'holy' in any of Islam's primary texts or even early Islamic literature. Linguistically speaking, jihad is an Islamic term that applies to a broad spectrum of activities, ranging from daily striving to meet the day's challenges, to the striving against one's desires and self, to the struggle to provide for one's family. Its basic definition is 'the act of striving or struggling in the way of Allah'. Therefore, jihad is not limited to war; it includes struggling with one's soul, speech, body and wealth so that the message of Allah reaches all humans willing to receive it.

Islamic scholars have referred to different types of jihad, such as jihad against the self (to understand Islam, act upon it, call others to it and be patient with the difficulties of making this call), jihad against the Devil (repelling Satanic whispers, doubts and lusts), jihad against the tongue (controlling it, using it to enjoin what is good, forbid what is wrong, spread the correct teachings of Islam and answer false ideologies), jihad against aggression with the purpose of protecting Islam and the lives, honour and property of Muslims) and other types of jihad like jihad against the hypocrites, jihad against oppressors and jihad against mischief makers.

Jihad — in the context of fighting — has specific rules and conditions that need to be met before jihad is initiated. The first rule is that people are not to be fought because of what they believe, or to coerce them to accept Islam. The second rule is to 'fight only those who fight you' and never initiate unprovoked aggression *(Qur'an 2: 190).* That means that Muslims are only allowed to fight back, rather than initiating fighting; but 'fighting back' includes fighting against actual aggression as well as proactively addressing real threats of aggression. In both cases, Muslims are instructed to be prepared and ready to defend their nation before they actually engage in military conflict. There are additional conditions, but the above-mentioned conditions are vital for putting jihad in its broader meaning in the proper context.

Another condition of the sort of jihad which involves fighting is that it should take place only under an Islamic authority that 'raises the banner' for such jihad. It is not following the Sunnah at all for any individual or self-appointed group of Muslims to wage war on behalf of a nation. Instead, Muslims should be united under the single authority of an imam or khaleefah (caliph), except in the case where an individual needs to defend his own family and property, or to help his neighbour to do so. This is proved by the example of the early Muslims as well as texts in the Qur'an and the Sunnah:

﴾When there comes to them [the hypocrites] a matter related to [public] safety or fear, they spread it about; if only they had referred it to the Messenger and to such of them as are in authority, those among them who are able to think through the matter would have understood it.﴿ *(Qur'an 4: 83)*

> «Ḥudhayfah ibn Yaman asked the Prophet (ﷺ): What if (the Muslims) have no single leader (they are divided into disputing groups)? The Prophet (ﷺ) answered: If they have no single leader or unified group, then leave all these disputing groups, even if you have to bite on a tree until your death.» [part of a longer hadith recorded by Bukhari]

There are other conditions for jihad. In general, the rules laid out for war in Islam should be upheld unless there is some legitimate need or strategy when fighting occurs that would necessitate going against those rules. A Muslim should not kill himself or herself *(Qur'an 4: 29)* nor kill another Muslim, except by accident *(Qur'an 4: 92).* Women, children, the elderly and other non-combatants should not be harmed. Land should not be destroyed, nor trees cut down. Corpses should not be mutilated. Islam should not be imposed upon non-believers. Rather, if combatant non-Muslims choose on their own to embrace Islam, even if only as a deceitful trick, it should be accepted by the Muslim leadership, and fighting should stop. Peace should be sought before lives are lost. Treaties and agreements should be upheld. Prisoners should be well-treated. Above all, justice must be done.

﴾Fight in the path [according to the rules set by Allah] of Allah only those who fight you, but do not commit aggression [transgress limits]. Allah does not love aggressors. ...And fight them until persecution is no more, and religion is [freely embraced] for [the individual's faith in] Allah. But if they desist, then let there be no aggression except against transgressors.﴿ *(Qur'an 2: 190, 193)*

﴾Allah does not forbid you from being good, kind, just, and fair to those who have not fought you because of religion nor driven you from your homeland. Allah loves those who are just. Allah forbids you from giving allegiance to those who have fought you because of religion and have driven you from your homeland, and those who supported your expulsion...﴿ *(Qur'an 60: 8-9)*

In addition, the Muslim nation is encouraged to maintain strong military capabilities to promote justice and to deter acts of war and aggression.

﴾And make ready for them [their potential aggression] all you can of power, including steeds of war, to deter the enemy of Allah and your enemy, and others besides, whom you may not know but whom Allah knows.﴿ *(Qur'an 8: 60)*

The Editor

PUBLISHER'S NOTE

All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His messengers and prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

In this day and age, one of the greatest issues the Muslims are facing is a lack of proper leadership. It is difficult to find a leader who is balancing both the religion and the material aspects of life, is driven solely by the pleasure of Allah and is sincerely working towards the betterment of this world as well as the hereafter.

In this book, the author has detailed the biography of Abu Bakr aṣ-Ṣiddeeq, who was the close friend of the Prophet (ﷺ) and father of his beloved wife, 'Â'ishah. Abu Bakr went on to become the first Rightly-Guided Caliph, steering the Muslim community out of numerous problems and ensuring the protection of the Islamic state. His life, as outlined by the authentic sources referred to by the author, clearly defines the characteristics of true leaders. This book will prove to be an excellent resource for would-be leaders in any walk of life and will serve as a rich source of knowledge for those who want some in-depth insight into the golden period of Islamic history.

May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen.*

Muhammad Abdul Mohsin Al-Tuwaijri
Managing Director
International Islamic Publishing House
Riyadh, Saudi Arabia

DEDICATION

I dedicate this book to:

- the devoted scholars,
- sincere callers to Islam,
- striving seekers of knowledge, and
- the concerned members of the Ummah

I ask my Lord — may He be glorified and exalted — by His beautiful names and His sublime attributes to make it sincerely for His sake alone.

Allah has mentioned in the Qur'an:

﴾...So whoever hopes for the meeting with his Lord — let him do righteous work and not associate anyone as a partner in the worship of his Lord.﴿ *(Qur'an 18: 110)*

TRANSLATOR'S FOREWORD

Whoever used to worship Muhammad, Muhammad has died; whoever used to worship Allah, Allah is ever-living and will never die.

﴿Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.﴾ *(Qur'an 3: 144)*[1]

"The Revelation has ceased and the religion is complete; will it be reduced whilst I am still alive?"

These two quotes of Abu Bakr aṣ-Ṣiddeeq (*raḍiya Allâhu 'anhu* — may Allah be pleased with him) sum up his personality as well as the role he played, especially after the death of the Prophet (*ṣalla Allâhu 'alayhi wa sallam* — blessings and peace be upon him).

In the turbulent days that followed the death of the last Messenger (ﷺ), the *Ummah* (global community of Muslims) was racked with turmoil; its very existence was being threatened, both from within and outside Arabia. At this critical time, it was the steadfastness of Abu Bakr that, by Allah's grace, kept the believers united and protected Islam from deviation, contamination and distortion.

Foremost among the Companions, Abu Bakr had been a loyal follower of the Prophet (ﷺ) from the earliest days of Islam. He stood beside him during all the major events, campaigns and battles; he also accompanied him on his historical journey of migration from Makkah to Madinah.

During the Prophet's last days, when he was too ill to lead the prayer, he appointed Abu Bakr as the prayer leader in his place. This was a covert hint at the role that Abu Bakr was to play as the first Caliph of Islam after the Prophet's death.

Appointed as the Prophet's successor on the basis of consultation, Abu Bakr proved to be the man of the moment. Some of the challenges he faced within Arabia included:

- apostasy,
- refusal to pay *zakâh* (alms tax), and
- the emergence of several false prophets who had attracted many followers.

Outside Arabia, the Persians and Byzantines keenly observed these developments, looking for an opportunity to crush the new state.

Abu Bakr was determined to follow the footsteps of the Messenger of Allah (ﷺ) and complete what he had begun. He insisted on sending the army of Usâmah (رضي الله عنه), in accordance with the Prophet's instructions. He also took stringent measures to deal with those who had rebelled and withheld zakâh, even when Madinah itself was under threat from the apostates.

When the very existence of Islam was under threat, Abu Bakr's faith, steadfastness, courage and deep understanding of Islam helped steer the Ummah in the right direction. He knew that the message did not die with the one who had brought it; rather, it will remain until the end of time. Moreover, it is a message for all humanity, and Abu Bakr strove to protect and preserve it as it had been revealed.

Furthermore, he believed it was his duty to convey it to all the people. Hence, he implemented the plan drawn up by the Messenger of Allah (ﷺ) to confront the tyrannical powers of his era. In doing so, he set the conquest movement in motion, seeking to break down the barriers that stood in the way of the true message.

All Muslims are indebted to Abu Bakr, who protected Islam from distortion and strove to make the word of Allah (*Subḥânahu wa Ta'âlâ* — Glorified and Exalted is He) prevail. He was remarkably successful in dealing with the problems at hand. He overcame immense obstacles to pave way for the Islamic conquests that toppled the tyrants and carried the message of Islam to the entire world. His life should be a source of inspiration for the Muslims of today and should enable them to learn many important lessons.

INTRODUCTION

All praise is for Allah (ﷻ). We praise Him and seek His help; we also seek refuge with Allah from the evil of our own selves and from our evil deeds. No one can misguide the one whom Allah leads to the straight path. Similarly, no one can guide the one whom He allows to go astray. I bear witness that there is no true god except Allah alone, with no partner or associate. I also bear witness that Muhammad (ﷺ) is His slave and messenger.

﴾O you who believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].﴿ *(Qur'an 3: 102)*

﴾O humankind, fear your Lord, who created you from one soul and created from it, its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and [do not cut the relations of] the wombs. Indeed Allah is ever an Observer over you.﴿ *(Qur'an 4: 1)*

﴾O you who believe! Fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.﴿ *(Qur'an 33: 70-71)*

O our Lord! For You is all the praise, as it befits the majesty of Your Countenance and the greatness of Your sovereignty. For You is praise until You are pleased, for You is praise when You are pleased, and for You is praise after You are pleased.

I have been fascinated with the biography of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) since my childhood. I was very fond of reading and listening to the different incidents of his life. After several years, Allah honoured me with an opportunity to study at the Islamic University in Madinah, where part of the Islamic history curriculum was the study of the Rightly-Guided Caliphs. Our professor asked us to study Ibn Katheer's book *al-Bidâyah wan-Nihâyah*[2] and Ibn al-Atheer's book *al-Kâmil,*[3] in order to learn about the biography of Abu Bakr aṣ-Ṣiddeeq; he was not content with us studying only *at-Târeekh al-Islâmi* by Shaykh Maḥmoud Shâkir. This instruction, after the help of Allah, enabled me to develop an understanding of the true life and times of Abu Bakr.

When I registered in the Islamic University of Umm Durman for PhD studies, the original title of my thesis was *Fiqh at-Tamkeen fil-Qur'ân al-Kareem wa Atharuhu fi Târeekh al-Ummah* [Ways for the Ummah to prevail according to the teachings of the Qur'an and how these teachings leave an impact on the history of the Ummah]. My research focused on three topics:

- ways for the Ummah to prevail according to the teachings of the noble Qur'an,
- ways for the Ummah to prevail as seen in the Prophet's biography,
- ways for the Ummah to prevail as seen during the time of the Rightly-Guided Caliphs.

My thesis was over 1200 pages long, so my supervisor suggested that we should change the plan and focus only on the ways for the Ummah to prevail according to the teachings of the noble Qur'an. His suggestion was presented to the faculty, and they agreed.

He said to me, "After discussing the matter, by Allah's leave, we suggest that you present the ways for the Ummah to prevail as seen in the Prophet's biography, and the ways for the Ummah to prevail as seen during the time of the Rightly-Guided Caliphs in subsequent books, and perhaps Allah will benefit the Muslims thereby."

By Allah's help, my study on the ways for the Ummah to prevail as seen in the Prophet's biography became the book titled: *as-Seerat an-Nabawiyah: 'Arḍ Waqâ'i' wa Taḥleel Aḥdâth* [The Prophet's biography: Analysis of events and developments].[4]

With regard to this current book, *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*, gratitude is due to Allah (ﷻ) first and foremost, followed by the professor who supervised my PhD thesis and a group of scholars, mentors and preachers who encouraged me to go ahead and study the era of the Rightly-Guided Caliphs.

One of them said to me that there is a big gap between the new generation of Muslims and that period; also, priorities are now mixed up. Many Muslims are more acquainted with the lives of the preachers, scholars and reformers than with the lives of the Rightly-Guided Caliphs. This is the situation even though that era is rich in terms of lessons about the political, educational, informative [media-related], moral, economic, intellectual, military and legal aspects of Islam, which we need the most today.

We need to study the institutions of the Islamic state and how they developed with time. These institutions include:

- the judiciary,
- financial institutions,
- the system of Caliphate,
- military institutions,
- appointment of the governors,
- progress of the Islamic conquests, and
- the process of *ijtihâd* which took place at that time when the Muslim Ummah came into contact with the Persian and Byzantine civilizations. Ijtihâd is when a qualified person uses his

or her knowledge of the Qur'an and the *Sunnah* (the practice and collected sayings of Prophet Muhammad [ﷺ]) to derive rulings on matters not specifically mentioned in either source of Islamic law. (Editor)

This book began as an idea which, by Allah's will, became a reality. Allah took my hand; He smoothed the way and made things easy for me. He helped me find the references and sources of information. All praises are for Allah in helping me to do that.

The history of the Rightly-Guided Caliphs is filled with numerous lessons. However, this information is scattered in books, sources and references, whether classical or contemporary, in the fields of Islamic jurisprudence, literature or exegesis. We urgently need to compile them, put them in a chronological order, authenticate them and analyse them.

The history of the Caliphate, if presented properly, will nourish souls, enlighten minds, provide motivation and offer lessons. We can learn from them and apply them while raising the new Muslim generation in accordance with the way of the Prophet (ﷺ). We can learn about the life and times of those about whom Allah has mentioned:

﴾And the first forerunners [in the faith] among the *Muhâjireen* and the *Anṣâr* and those who followed them with good conduct — Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.﴿

(Qur'an 9: 100)

﴾Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure...﴿ *(Qur'an 48: 29)*

> The Messenger of Allah (ﷺ) said concerning them: «The best of my Ummah are the generation to whom I was sent...» (Muslim)

Also, 'Abdullâh ibn Mas'ood (﵁) said concerning them, "Whoever would like to follow the way of someone, let him follow the way of those who have died, for those who are still living are not safe from turmoil."

Such were the Companions of Muhammad (ﷺ), who were, by Allah, the best of this Ummah; they were the most sincere, the most knowledgeable and the least pretentious. Allah chose them to accompany His Prophet (ﷺ) and establish His religion. Thus, we must acknowledge their virtue and follow in their footsteps, adhering as much as possible to their example of morality and religious commitment, for indeed, they followed the true guidance.[5]

The Companions applied the rulings of Islam and spread this religion east and west. Their era was the best of eras, for they were the ones who taught the Qur'an to the Ummah and narrated the Sunnah and reports from the Messenger of Allah (ﷺ). Their history is a storehouse of the Ummah's treasures: thoughts, culture, knowledge, struggles, conquests and relations with other people and nations.

In this glorious history, subsequent generations will discover different ways to direct their affairs in life according to the straight path and sound guidance, and to understand the true nature of the message and their role in this world.

The enemy knows the importance of history and its impact upon shaping the souls and unleashing potential. Thus, they have tried hard to distort it and fabricate it; their ultimate aim is to make the new generation of Muslims sceptical about their own past. Evil hands have tampered with our history in the past; it is still being distorted at the hands of the Orientalists at present.

In the past, our Islamic history was subjected to distortion at the hands of Jews, Christians and Magians, who outwardly appeared to be Muslims but inwardly were the disbelievers. They thought that plotting against Islam in subtle ways would have a greater impact on its followers. Thus, they started conspiring in secret, aiming to destroy Islam, undermine the Muslim state and create division.

They did this by forging reports and propagating false rumours; they incited turmoil against the third Rightly-Guided Caliph 'Uthmân ibn 'Affân (رضي الله عنه). The Jew 'Abdullâh ibn Sabâ' and his followers played a major role in fanning the flames of turmoil, which ultimately led to the murder of the third Rightly-Guided Caliph.

During the Caliphate of 'Ali (رضي الله عنه), they also started the fight between the Muslims at the Battle of the Camel when a peace deal between the two sides was imminent. There were other movements and conspiracies as well that were aimed at undermining Islam and its followers.

This is in addition to the weak and fabricated reports that are narrated in the sources of Islamic history, which distort the life and personality of the Companions. This includes a report about arbitration that accuses some of them of treachery, foolishness or attachment to worldly status and power.

The aim behind the fabrication of these reports is to undermine Islam indirectly; this is because the teachings of Islam have been conveyed to us by the Companions. Casting aspersions on their trustworthiness and good character is akin to casting aspersions on the soundness of the beliefs and teachings of Islam itself.

The Orientalists exploited these fabricated reports. They were followed by their lackeys who speak our language. They focused on them and went to great lengths in analysing and discussing them; indeed, it was like the booty that they hastened to share as long as it served their purpose of attacking Islam and impugning the good character of the noble Companions.[6]

The enemy reshaped our history in accordance with its deviant methodology; sadly, some Muslim historians were influenced by that imported methodology. Thus, their books in recent decades have become a literal translation of what the Orientalists, Marxists, Jews and other enemies of the Ummah had written. That is because they do not possess a sound understanding of the spirit and nature of Islam.

Writing Islamic history essentially requires an understanding of:

- Islamic thought,
- the Islamic view of life, events and things, and
- the way Islam judges the values held by people, influences hearts and minds, and shapes souls and personalities.

A study of the life and times of prominent figures in Islamic history, in particular, requires full understanding of the way these personalities were affected by Islamic thought; one has to consider how Islamic beliefs shaped their feelings, influenced their conduct and impacted the way they dealt with different events. This can only be understood by a writer who profoundly believes in the Islamic way of thinking and is deeply affected by it — someone who does not follow the religion in a cold, intellectual manner.[7]

As this methodology has not been implemented, some contemporary historians, writers and literati have distorted the image of the early generations of the Ummah. They have portrayed the Companions as eager for worldly gain; they have implied that these Companions shed blood in order to reach specific goals which, in their fallacious view, were to gain power and destroy the opponents. It is for this reason that they have discussed Islamic history in a way that is far removed from a proper understanding of the generation that was educated at the hands of the Prophet (ﷺ); it is even far removed from their being influenced by Islam, its beliefs and principles.

As a result of these writings, a generation has emerged that knows nothing about its history except war, bloodshed, treachery, plots and trickery. The image of the Companions (may Allah be pleased with them all) has became distorted; this has made some Muslims repeat these false reports without understanding the reality. They quote these reports on the mere basis that they were mentioned in the book of a certain writer.[8]

Rewriting the Islamic history according to the methodology of *Ahl as-Sunnah wal-Jamâ'ah* (the people of the Sunnah and the community) has become an urgent necessity for the new generation of the Ummah. Researchers and writers have begun to write history from that perspective; Allah has inspired them to examine the history of the Companions, evaluate its reports and expose the fabricators and liars.

All thanks are for Allah for this correction of history, and after Him, to Ahl as-Sunnah wal-Jamâ'ah, the leading scholars of jurisprudence and scholars of Hadith (the collected statements and actions of Prophet Muhammad [ﷺ] that with the Qur'an form the basis of Islamic law). Their resources are filled with convincing arguments and sound reports that expose and refute the lies of the fabricators.[9] I have also followed the principles of Ahl as-Sunnah and focused on the sources and references that are both ancient and modern.

While studying the era of the Rightly-Guided Caliphs, I did not rely only on the books of aṭ-Ṭabari, Ibn al-Atheer, adh-Dhahabi and other well-known historical writers. I also referred to the books on exegesis and Hadith, along with their commentaries; biographies and evaluation of narrators; and books on jurisprudence. In these references, I found abundant material that would be difficult to find in the well-known and widely circulated books of history.

I began with the life and times of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and discussed his character and era. He is the leader of the Rightly-Guided Caliphs. The Messenger of Allah (ﷺ) encouraged and enjoined us to follow their way and guidance.

> He said: «You should adhere to my Sunnah and the way of the Rightly-Guided Caliphs who come after me.» (A sound hadith recorded by Abu Dâwood)

Abu Bakr was the leader of the truthful and the best of the righteous after the prophets and messengers. He was the best of the Companions of the Messenger of Allah (ﷺ), the most knowledgeable and noblest.

> The Messenger of Allah (ﷺ) said of him: «If I were to take a very close friend, I would have taken Abu Bakr as a very close friend. But he is my brother and my Companion.» (Bukhari)

> The Messenger of Allah (ﷺ) also said, concerning him and 'Umar (رضي الله عنه): «Follow the example of the two who come after me: Abu Bakr and 'Umar.» (A 'reliable but odd' hadith recorded by at-Tirmidhi; al-Albâni graded it as sound)

'Umar ibn al-Khaṭṭâb (رضي الله عنه) also testified in his favour when he said, "You are our leader, the best of us and the dearest of us to the Messenger of Allah." (Bukhari)

'Ali ibn Abi Ṭâlib's son Muhammad ibn al-Ḥanafiyah asked him, "Which of the people is best after the Messenger of Allah?" 'Ali replied, "Abu Bakr." (Bukhari)

The life of Abu Bakr is a dazzling page of Islamic history, which outshone and superseded all others. The histories of all the other nations put together do not contain even some of what our history contains in terms of dignity, glory, sincerity, and propagation of sublime principles. Hence, I searched for reports on him and his life and times in reference books and sources; I took this material and put it in sequence. Thereafter, I authenticated and analysed it, so as to make it available to preachers, sermonisers, scholars, politicians, thinkers, generals, rulers of the Ummah and seekers of knowledge. The aim is to enable them to benefit from it and follow this example; may Allah honour them with success in this world and the hereafter.

I have sought out the characteristics and virtues of Abu Bakr: his exploits in jihad with the Messenger of Allah (ﷺ), his life in Madinah, his sublime stance after the death of the Messenger of Allah (ﷺ), and how Allah made the Ummah steadfast through him.

I have discussed Saqeefah Bani Sâ'idah and the discussions that took place between the *Muhâjireen* (the Muslims who migrated with Prophet Muhammad [ﷺ] from Makkah to Madinah) and the *Anṣâr* (the Muslim citizens of Madinah who gave refuge to the Prophet [ﷺ] and the other Muslim emigrants from Makkah). I have refuted the specious arguments and falsehoods that have become connected to the event of Saqeefah Bani Sâ'idah at the hands of the Orientalists and those who followed in their footsteps.

I have discussed the attitude of Abu Bakr with regard to sending the army of Usâmah and the important lessons that can be learned from this incident. Some of these lessons include:

- the importance of consultation,
- calling people to Islam,
- resolve,
- following the example of the Messenger of Allah (ﷺ),
- referring disputes to the Qur'an and Sunnah, and
- the etiquette of jihad highlighted in the instructions that Abu Bakr gave to the army of Usâmah (رضي الله عنه).

I have explained the events of the apostasy movement and discussed its causes. I have detailed the types of apostasy as well, before outlining the main events: how it began at the end of the Prophet's era, Abu Bakr's attitude towards it during his Caliphate, the plan he drew up to put an end to it, and the methods that he used in fighting the apostates. I have examined the talents of Abu Bakr by means of which — after the support of Allah — he was able to crush the apostasy movement.

I have discussed his era as well as the characteristics of that generation under the leadership of Abu Bakr. I have detailed the way in which Abu Bakr fought foreign interference in his state and the most important outcomes of the apostasy episode. I have also discussed how Arabia was prepared as a base for the Islamic conquests, training leaders for further conquests. I have also outlined how Allah (ﷻ) helped in the defeat of evil plots and the people who were making them. Finally, I have mentioned the establishment of an administrative system in the Arabian Peninsula.

I have discussed the conquests of Abu Bakr: his plans for the conquest of Iraq and the campaigns and conquests of Khâlid ibn al-Waleed. These battles were the first step that led to the greater battles of conquest, which came after the era of Abu Bakr and are the highlight of the Ummah's history. They motivated the Ummah to spread the religion of Allah (ﷻ) and engage in jihad for His sake.

I have tried to quote and list the letters that were exchanged between Abu Bakr, Khâlid ibn al-Waleed and 'Iyâḍ ibn Ghanam (may Allah be pleased with them all) about the conquest of Iraq. I have discussed in detail the steps taken by Abu Bakr in conquering Syria. I have spoken of his determination to attack Byzantium and his consultation with the senior Companions with regard to jihad. I have discussed how he mobilised the people of Yemen, his plan to send the armies, his instructions to the commanders whom he sent to conquer Syria, his transfer of Khâlid from the battlefields of Iraq to a position of leadership in the armies of Syria; and what happened in the battles of Ajnadayn and Yarmook.

From the accounts of the conquest, I have gleaned some of the features of Abu Bakr's foreign policy, such as:

- instilling fear of the Muslim state in the hearts of other nations,
- continuing the jihad enjoined by the Prophet (ﷺ),
- justice among the conquered nations and kindness towards their people,
- relieving them of compulsion, and
- removing barriers between them and the preachers.

I have also discussed some features of Abu Bakr's military strategy, such as:

- not penetrating deeply into enemy territory until it had fully submitted to the Muslims,
- his ability to mobilise and rally forces,
- the ongoing process of supplying reinforcements,
- identifying the aims of the war,
- giving priority to the theatre of operations,
- isolating the battlefield,
- developing methods of fighting, and
- keenness to secure channels of communication between him and the commanders of his armies.

I have also discussed the rights of Allah and of the commanders and troops, based on the instructions he gave to the commanders.

I have described how he appointed 'Umar as his successor and his final days in this transient life. The last words of Abu Bakr in this world were:

﴾…cause me to die a Muslim and join me with the righteous.﴿ *(Qur'an 12: 101)*

In this book, I have endeavoured to show how Abu Bakr understood Islam and lived it among people, and how he left an impact on the course of events during his reign. I have discussed various aspects of his character: his political, military and administrative prowess, along with his life in the Muslim society both when he was one of the ordinary people and after he became the successor of the Messenger of Allah (ﷺ).

I have highlighted the role of Abu Bakr as a statesman of rare quality: his internal and foreign policies and his administrative methods. I have explained how the judiciary system was first set up during his reign, so that we may trace not only its development but also that of the other state institutions during the era of the Rightly-Guided Caliphs and in Islamic history.

This book proves the greatness of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and demonstrates that he was a man of strong faith, abundant knowledge, deep thought, great eloquence and good attitude, who left a tremendous legacy. Greatness appeared fully and comprehensively in Abu Bakr; his greatness was derived from his understanding and application of Islam, his strong relationship with Allah (ﷻ) and his strict adherence to the Sunnah of the Messenger of Allah (ﷺ).

Abu Bakr was one of the leaders who showed people the course to follow. He was the one whose example is to be followed in terms of words and deeds. His life is one of the strongest sources of faith, sound Islamic sentiment and proper understanding of this religion.

Hence, I did my utmost to study his character and his life and times to the best of my ability, without claiming to be infallible or denying any errors. I seek nothing but the noble Countenance of Allah (ﷻ) and His reward. I requested Him to help me achieve the compilation of this book and benefit from it; indeed, the best names are for Him, and He is the One who hears our supplication.

This book consists of an introduction, four chapters and a conclusion. I completed this book on Friday, Muḥarram 5, 1422 AH/ March 30, 2001 CE after the evening prayer.

I praise Allah and beseech Him to bless and accept this work, and to grant us the honour of being with the prophets, the truthful, the martyrs and the righteous. Allah has said:

﴾Whatever of mercy Allah may grant to humankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.﴿ *(Qur'an 35: 2)*

At the end of this introduction, I cannot but stand before Allah (ﷻ) with a humble heart, turning to Him and acknowledging His grace, bounty and kindness, for He is the Most Generous, the Bestower of honour, the Helper, the Supporter.

All praise is for Allah for all that He has blessed me with, first and last. I ask Him, may He be glorified by His beautiful names and sublime attributes, to make this historical series sincerely for His sake alone, and to make it beneficial to His servants, and to reward me for every letter that I have written and to include it in the scale of my good deeds.

I ask Him to reward my brothers who helped me with everything that they could to complete this humble effort. I hope that the reader will not forget this humble servant in his or her supplication:

﴾...My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.﴿ *(Qur'an 27: 19)*

May Allah send blessings and peace upon Prophet Muhammad (ﷺ), his family and his Companions.

Glory and praise be to You, O Allah. I bear witness that there is none worthy of worship other than You; I seek Your forgiveness and I repent to You. The end of our supplication is: all praise is for Allah, Lord of the Worlds.

From the one who needs the forgiveness, mercy and good pleasure of his Lord,

Dr. Ali Muhammad aṣ-Ṣallâbi

CHAPTER 1

Abu Bakr (رضي الله عنه) prior to becoming Caliph

1.1

Name, lineage, *kunyah,* titles, attributes, family and life during the *jâhiliyah*

1.1.1 Name, lineage, *kunyah* and titles

The full name of Abu Bakr was ‘Abdullâh ibn ‘Uthmân ibn ‘Âmir ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym ibn Murrah ibn Ka‘b ibn Lu’ayy ibn Ghâlib al-Qurashi at-Taymi.[1] His lineage converged with the Prophet’s in the sixth grandfather: Murrah ibn Ka‘b.[2]

‘Abu Bakr’ was his *kunyah* (an honorary name usually composed of ‘Abu’ [father of] or ‘Umm’ [mother of] and the name of the first son or first child). The word *bakr* refers to a young camel and was used by the Arabs as a name; a man called Bakr was considered to be the father of a great tribe.[3] Abu Bakr was given many titles, all of which were indicative of his high status and noble descent. These included:

al-‘Ateeq

This title was given to him by the Prophet (ﷺ), who said to him: «You are the one whom Allah has ransomed from the fire (*lit.* Allah’s ransomed one from the fire).» (A weak hadith recorded by at-Tirmidhi; however, al-Albâni graded it as sound.)

Therefore, he was called al-‘Ateeq (the ransomed one). According to a report of ‘Â’ishah (*raḍiya Allâhu ‘anhâ* — may Allah be pleased with her), Abu Bakr aṣ-Ṣiddeeq visited the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said to him:

> «Be of good cheer, for you are the one whom Allah has ransomed from the fire.» (Recorded by at-Tirmidhi with a sound chain of narration)

From that day, he was called al-‘Ateeq.[4] Historians have mentioned many reasons for this title. It was said that he was called al-‘Ateeq because:

- his face was handsome,[5] or
- he had a long history of doing good,[6] or
- no previous child of his mother had survived. Thus, when she bore him, she turned to face the *Kaaba* (the House of Allah in Makkah, which Muslims face wherever they pray) with him and said, “O Allah, this is the one whom You have ransomed from death, so keep him alive for me.”[7]

Indeed all these reasons may apply. Abu Bakr was handsome, had a good lineage, did a great deal of good and was the one whom Allah ransomed from the fire, according to the glad tidings given to him by the Prophet (ﷺ).[8]

aṣ-Ṣiddeeq

The Prophet (ﷺ) gave him this title, which means ‘the Truthful’. According to the hadith of Anas (رضي الله عنه), the Prophet (ﷺ) climbed Mount Uḥud with Abu Bakr, ‘Umar and ‘Uthmân, and the mountain shook with them.

> He said: «Be still, O Uḥud, for there is no one on you but a Prophet, a Ṣiddeeq and two martyrs.» (Bukhari)

He was given the title of aṣ-Ṣiddeeq because he always confirmed and believed what the Prophet (ﷺ) said.

«'Â'ishah (رضي الله عنها) narrated: When the Prophet (ﷺ) was taken on his night journey to *al-Masjid al-Aqṣâ'* ('The Farthest Mosque', in Jerusalem), people started to talk about that; some people who had believed in him apostatised.

Some men went to Abu Bakr and said: Do you want to know what your companion is saying? He is claiming that he was taken last night to Bayt al-Maqdis [Jerusalem]!

He asked: Did he say that?

They replied: Yes.

He stated: If he said that, it is true.

They inquired: Do you truly believe that last night he went to Bayt al-Maqdis and came back before morning?

He answered: Yes, I believe him with regard to something more unlikely than that. I believe him with regard to the revelation that comes to him from the heavens in the morning or in the evening.

For this reason, Abu Bakr was called aṣ-Ṣiddeeq.» (Recorded by al-Ḥâkim with a sound chain of narration)

The Ummah unanimously agrees that he is to be called aṣ-Ṣiddeeq because he hastened to believe the Messenger of Allah (ﷺ) and persisted in sincerity.[9] He acquired this title and was praised by the poets.

Abu Maḥjan ath-Thaqafi said:

You were called Ṣiddeeq, and every other Muhâjir apart from you was called by his [own] name, without any objection.

You came to Islam first and Allah is witness; you were with the Prophet in the famous hut [that is, at Badr].[10]

It was said by al-Aṣma'i ('Abdul-Mâlik ibn Qareeb al-Bâhili, who possessed a sharp memory and had great knowledge of the history of Arabs):

> I love with all my heart, and I know that this is right, the Messenger of Allah and aṣ-Ṣiddeeq. I love them so much, and by virtue of this love, I have hope of reward tomorrow.[11]

aṣ-Ṣâḥib [the Companion]

Allah gave him this title in the noble Qur'an when He said:

﴾If you do not aid the Prophet — Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, Do not grieve; indeed Allah is with us. And Allah sent down His tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah — that is the highest. And Allah is Exalted in Might and Wise.﴿ *(Qur'an 9: 40)*

Scholars unanimously agree that the Companion referred to here is Abu Bakr.[12]

> «It was narrated from Anas that Abu Bakr told him: I said to the Prophet (ﷺ) when he was in the cave: If one of them looks at his feet, he will see us beneath his feet.
>
> The Prophet (ﷺ) said: O Abu Bakr, what do you think of the two, of whom Allah is the third?» (Bukhari)

Al-Ḥâfidh (an honorific title meaning "the one who has memorized the Qur'an") Ibn Ḥajar (may Allah have mercy on him) said:

> One of his greatest virtues was the verse in which Allah mentioned:
>
> ﴾If you do not aid the Prophet — Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion: Do not grieve; indeed Allah is with us.﴿
>
> *(Qur'an 9: 40)*

What is meant by 'the companion' here is Abu Bakr, beyond any doubt.[13]

The hadiths which state that he was with him in the cave are numerous and well known. Indeed, no one else shared this virtue.

al-Atqâ

Allah gave him this title in the noble Qur'an, where it is mentioned:

﴿But the righteous one [*al-Atqâ*] will avoid it [hell].﴾

(Qur'an 92: 17)

This will be discussed in detail when we look at those who were tortured for the sake of Allah and were ransomed by Abu Bakr.

al-Awwâh

Abu Bakr was given the title of al-Awwâh, which is indicative of piety and fear of Allah. It was narrated that Ibrâheem an-Nakha'i said, "Abu Bakr was called al-Awwâh because of his kindness and compassion."[14]

1.1.2 Birth and physical characteristics

There is no difference of opinion among the scholars concerning the fact that he was born after the 'Year of the Elephant',[15] although some say that he was born three years after that; others say that he was born two years and six months after that, or two years and an unspecified number of months after that.[16]

He was given a good upbringing by his parents, who were held in high esteem by their people. This made Abu Bakr dignified in character with a high status among his people.[17]

With regard to his physical characteristics, he was described as being fair and slim. Qays ibn Abi Ḥâzim said, "I visited Abu Bakr, who was a fair and slim man, not fleshy." (Recorded by Ibn Sa'd with a sound chain of narration)

The biographers described him on the basis of what the narrators said:

> Abu Bakr was fair with a yellowish tinge, slim and handsome, with a sparse beard and a stoop. The garment that he wore wrapped around his waist, to cover the lower part of his body, did not remain firmly tied; it would become loose around his waist. He was soft looking, but his face was not fleshy, with sunken eyes and an aquiline nose. His calves were thin, and his upper legs were wiry and strong, and he had a prominent forehead and slender hands. He would dye his beard and his white hairs with a mixture of henna powder and herbs. (Bukhari and Muslim)

1.1.3 Family

The father of Abu Bakr was 'Uthmân ibn 'Âmir ibn 'Amr, whose kunyah was Abu Quḥâfah. He became a Muslim on the day of the conquest of Makkah.

> «Abu Bakr brought him to the Messenger of Allah (ﷺ), who said: Abu Bakr, why didn't you give us a chance to go to him?
>
> Abu Bakr said: It is more appropriate that he should come to you, O Messenger of Allah.» (aṭ-Ṭabarâni: the grade for this hadith is acceptable)

Abu Quḥâfah became a Muslim and swore allegiance to the Messenger of Allah (ﷺ).[18]

> It was narrated that the Messenger of Allah (ﷺ) congratulated Abu Bakr for his father's embracing of Islam;[19] he said to Abu Bakr: «Change this of his hair.» (Muslim)

Abu Quḥâfah's hair was [white] like hyssop.[20] This report highlights the Prophet's etiquette when showing respect to elders. That is supported by the hadith in which he said:

> «He is not one of us who does not show respect towards our old ones and compassion towards our little ones.» (A sound hadith recorded by at-Tirmidhi)

Abu Bakr's mother was Salmâ bint Ṣakhr ibn 'Amr ibn Ka'b ibn Sa'd ibn Taym, whose kunyah was Umm al-Khayr. She became a Muslim early on, which will be discussed in detail when we see how Abu Bakr urged the Prophet (ﷺ) to preach openly in Makkah.[21]

His wives

Abu Bakr married four women, who bore him three sons and three daughters. The names of his wives, in order, are:

(i) Qateelah bint 'Abdul-'Uzzâ ibn As'ad ibn Jâbir ibn Mâlik

There is a difference of opinion as to whether she became a Muslim or not.[22] She was the mother of 'Abdullâh and Asmâ'. Abu Bakr divorced her during the *jâhiliyah* (the age of spiritual darkness and ignorance before Islam).

She brought gifts of dried yoghurt and butter to her daughter Asmâ' bint Abi Bakr in Madinah, but Asmâ' refused to accept her gift or to let her into her house. She sent word to 'Â'ishah (رضي الله عنها) to ask the Prophet (ﷺ) about that, and he said:

«She should let her in and accept her gift.» (Aḥmad; the chain of narrators for this hadith is acceptable, according to al-Haythami)

Then Allah revealed the words:

﴾Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes — from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.﴿ *(Qur'an 60: 8)*

This means that Allah does not forbid you from treating kindly those disbelievers who are peaceful towards you; they neither fight you nor drive you out of your homes. This may include women and the weak. Thus, one can uphold ties of kinship with them, be kind to them and offer hospitality.

Moreover, Allah does not forbid you from being just when interacting with them and giving them their rights. This may include fulfilling promises, rendering back trusts and paying for things in full, without deducting anything from the price. Indeed, Allah loves those who are fair, and He is pleased with them; on the other hand, He hates and punishes those who are unjust and who wrong others.[23]

(ii) Umm Roomân bint 'Âmir ibn 'Uwaymir

She was from the tribe of Kinânah ibn Khuzaymah. Her first husband, al-Ḥârith ibn Sakhbarah, had died in Makkah. Thereafter, Abu Bakr married her. She became a Muslim early on. She swore allegiance to the Messenger of Allah (ﷺ) and migrated to Madinah. She was the mother of 'Abdur-Raḥmân and 'Â'ishah (may Allah be pleased with them). She died in Madinah during the time of the Prophet (ﷺ) in 6 AH.[24]

(iii) Asmâ' bint 'Umays ibn Ma'bad ibn al-Ḥârith

The mother of 'Abdullâh (with her first husband, Ja'far), she was one of the earliest migrants. She became a Muslim early on, before they started to meet in Dâr al-Arqam. She swore allegiance to the Messenger (ﷺ). She migrated to Abyssinia with her first husband, Ja'far ibn Abi Ṭâlib (رضي الله عنه), and later migrated with him to Madinah. He was martyred in the battle of Mu'tah.

Abu Bakr married her, and she bore him Muhammad. Several of the Companions, such as 'Umar, Abu Mooṣâ, 'Abdullâh ibn 'Abbâs and Umm al-Faḍl, wife of al-'Abbâs, narrated hadiths from her. She had the noblest of in-laws, as they included the Messenger of Allah (ﷺ), Ḥamzah, al-'Abbâs and others (may Allah be pleased with them).[25]

(iv) Ḥabeebah bint Khârijah ibn Zayd ibn Abi Zuhayr

She was an Anṣâri lady from the tribe of al-Khazraj. Abu Bakr stayed with her in as-Sunḥ (the land of Banu al-Ḥârith ibn al-Khazraj in 'Awâli al-Madinah). She gave birth to his daughter Umm Kulthoom after he died.

His children

(i) 'Abdur-Raḥmân ibn Abi Bakr

He was the oldest of Abu Bakr's sons. He became a Muslim on the day of Hudaybiyah. He was a good Muslim and a Companion of the Messenger of Allah (ﷺ). He was renowned for his courage; his exploits after he embraced Islam are well known.[26]

(ii) 'Abdullâh ibn Abi Bakr

He played a major role when Prophet Muhammad (ﷺ) was planning to migrate from Makkah to Madinah. During the day, he would stay among the people of Makkah and listen to what was going on. At night, he would sneak out to convey this information to his father and the Messenger of Allah (ﷺ). The next morning, he would again return to Makkah.

He was struck by an arrow on the day of Taif. It did not kill him immediately, but he died because of that injury as a martyr in Madinah during Abu Bakr's Caliphate.[27]

(iii) Muhammad ibn Abi Bakr

His mother was Asmâ' bint Umays. He was born in the year of the farewell pilgrimage. He was one of the youth of the *Quraysh* (the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism) and was brought up under the care of 'Ali ibn Abi Ṭâlib (رضي الله عنه). The latter appointed him as his governor in Egypt, where Muhammad ibn Abi Bakr was killed.[28]

(iv) Asmâ' bint Abi Bakr

She was older than 'Â'ishah (رضي الله عنها). The Messenger of Allah (ﷺ) named her Dhât an-Niṭâqayn (the one with the two girdles) because she made food supplies for the Messenger of Allah (ﷺ) and her father Abu Bakr when they set out to migrate to Madinah. She had nothing with which to wrap the food, though, so she tore her waist wrapper in two and used one piece to wrap it.

She was the wife of az-Zubayr ibn al-'Awwâm (رضي الله عنه) and migrated to Madinah while she was pregnant with 'Abdullâh ibn az-Zubayr. She gave birth to him after she reached Madinah, and he was the first child to be born in Islam after the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions (which marks the start of the Islamic calendar).

Though she lived to be a hundred years old, she remained fully alert mentally and did not lose any of her teeth.

She narrated fifty-six hadiths from the Messenger (ﷺ). 'Abdullâh ibn 'Abbâs, her sons 'Abdullâh and 'Urwah, 'Abdullâh ibn

Abi Mulaykah and others narrated from her. She was known to be very generous.

She died in Makkah in 73 AH.[29]

(v) ‘Â’ishah, Mother of the Believers (رضي الله عنها)

The Messenger of Allah (ﷺ) married aṣ-Ṣiddeeqah bint aṣ-Ṣiddeeq (the Truthful, daughter of the Truthful) when she was six years old; he consummated the marriage with her when she was nine, in the month of Shawwâl.

She was the most knowledgeable of women. The Messenger of Allah (ﷺ) gave her the kunyah of Umm ‘Abdullâh. His love for her is an example of a successful marriage.[30]

Ash-Sha‘bi narrated from Masrooq that whenever he (Masrooq) would mention Mother of the Believers ‘Â’ishah (رضي الله عنها), he would say aṣ-Ṣiddeeqah bint aṣ-Ṣiddeeq, the one whose innocence was proven, the beloved of the beloved of Allah (ﷺ).[31]

She narrated a total of 2,210 hadiths. Imams Bukhari and Muslim agreed on 174 of them; Imam Bukhari narrated fifty-four on his own, and Imam Muslim narrated sixty-nine on his own.[32]

She lived for sixty-three years and some months, and she died in 57 AH. She had no children.[33]

(vi) Umm Kulthoom bint Abi Bakr

Her mother was Ḥabeebah bint Khârijah.

Abu Bakr said to the Mother of the Believers, ‘Â’ishah (رضي الله عنها), when he was dying: These are your two brothers and your two sisters.

She said: I know Asmâ’; who is the other one?

He said: In the womb of (Ḥabeebah) bint Khârijah. I think it is going to be a girl.

It turned out as he had said. She was born after he died.[34] She was married to Ṭalḥah ibn ‘Ubaydullâh, who was killed at the Battle of the Camel. ‘Â’ishah took her to Makkah for Hajj after she had been widowed, during the waiting period in which a woman is not allowed to remarry.[35]

This was the blessed family of Abu Bakr aṣ-Ṣiddeeq (﵁), whom Allah had honoured with Islam. Abu Bakr alone, among the Companions, had this honour. The scholars have said:

> With the exception of the family of Abu Bakr, there is no other known example of a family whose four generations accompanied the Messenger of Allah. These family members were: ‘Abdullâh ibn az-Zubayr, his mother Asmâ’ bint Abi Bakr, Abu Bakr, and Abu Bakr’s father Abi Quḥâfah. These four accompanied the Prophet and were descended from one another. The same may also be said of Muhammad ibn ‘Abdur-Raḥmân ibn Abi Bakr ibn Abi Quḥâfah.[36]

There is no one else, man or woman, among the Companions whose parents and children embraced Islam and met the Prophet (ﷺ), and whose grandchildren also met him. This was the honour that belonged solely to Abu Bakr, as I have explained above. All of them believed in the Prophet (ﷺ) and accompanied him. This is the family of Abu Bakr aṣ-Ṣiddeeq (﵁), a family of believers among whom there was no hypocrite. The Companions had never known any family like that of Abu Bakr. It was said:

> There are families of faith and families of hypocrisy. The family of Abu Bakr is one of the families of faith among the Muhâjireen, and the family of Banu an-Najjâr is one of the families of faith among the Anṣâr.[37]

1.1.4 High moral standards during the *jâhiliyah*

During the jâhiliyah, Abu Bakr was one of the prominent figures and leaders of the Quraysh. Before the advent of Islam, ten people were recognised as prominent figures among the Quraysh:

1. Among Banu Hâshim, it was al-‘Abbâs ibn ‘Abdul-Muṭṭalib. He used to provide water to the pilgrims during the jâhiliyah and retained the same position after the advent of Islam.
2. Among Banu Umayyah, it was Abu Sufyân ibn Ḥarb. He was the keeper of *al-‘iqâb* (the banner of Quraysh); if the Quraysh could not agree on a leader, they would give him precedence.
3. Among Banu Nawfal, it was al-Ḥârith ibn ‘Âmir. He was in-charge of the funds that the Quraysh collected to help stranded wayfarers.
4. Among Banu Asad, it was ‘Uthmân ibn Ṭalḥah ibn Zam‘ah ibn al-Aswad. He had the final say, as they would not agree upon any matter until they had discussed it with him. If he agreed with it and supported them, they would go ahead with it. However, even if he chose some other option, they would still support him.
5. Among Banu Taym, it was Abu Bakr aṣ-Ṣiddeeq. He was in-charge of matters having to do with blood money and penalties. If he took it upon himself to pay something and asked the Quraysh to help with it, they would do so. However, if someone else took it upon himself to do that, they would not help him.
6. Among Banu Makhzoom, Khâlid ibn al-Waleed was prominent. He was in charge of the tent and the banners. They would set up the tent and bring to it whatever they had prepared for war, and the banners would be carried on horseback in battle.

7. Among Banu 'Adiyy, 'Umar ibn al-Khaṭṭâb was the chief ambassador during the jâhiliyah.
8. Among Banu Jumaḥ, it was Ṣafwân ibn Umayyah. He was in charge of the arrows they used to seek good luck or divination when faced with a decision.
9. Among Banu Suham, it was al-Ḥârith ibn Qays. He was their judge and was also in charge of the wealth given to their 'gods'.[38]

Abu Bakr, however, was one of the most prominent figures of the Quraysh. He was one of the elite whose help they sought with regard to whatever befell them. He would host guests in a manner that was unmatched by anyone else in Makkah.[39]

Abu Bakr was famous for a number of things, including the following:

His knowledge of genealogy

He was one of the most knowledgeable people about genealogy and the history of the Arabs. His knowledge was so great that he was like a professor of genealogy. Though he was as knowledgeable as 'Aqeel ibn Abi Ṭâlib and others, he had an advantage that made him dear to the Arabs: unlike others, he never criticised anyone's lineage or mentioned their faults.[40] He was the most knowledgeable among the Quraysh of a tribe's lineage and background, both good and bad.[41]

> Concerning that, 'Â'ishah (رضي الله عنها) narrated that the Messenger of Allah (ﷺ) said: «Abu Bakr is the most knowledgeable among the Quraysh of their lineage.» (Muslim)

His trade

During the jâhiliyah, he was a merchant. He would travel to Basrah in Syria for the purpose of trade; he would also visit other cities for the same purpose. He had a capital of forty thousand *dirhams* (units of currency or silver coins). He used to spend generously from his wealth and was well-known for that.[42]

He was well-liked among his people

Ibn Is-ḥâq stated in his *Seerah* that people liked Abu Bakr and felt at ease with him; they acknowledged his great virtue and good character. They enjoyed his company because he was a man of knowledge and a trader; he was also pleasant to be around.[43]

Ibn ad-Daghnah said to him, when he met him as he was leaving Makkah, "You are the adornment of the tribe, you help at times of calamity, you give to the destitute and you do acts of kindness." (Bukhari)

Ibn Ḥajar commented on Ibn ad-Daghnah's words by noting:

> One of the indications of his [Abu Bakr's] great virtue is reflected in the fact that Ibn ad-Daghnah, who was the leader of [the tribe of] al-Qârah, described Abu Bakr, when he told him that he no longer needed his protection in Makkah, in exactly the same terms as Khadeejah described the Prophet when his mission began. Both of them were described in the same terms without any prior agreement to do so. This is the ultimate praise, because the attributes of the Prophet, from the earliest age, were the best of attributes.[44]

He never drank wine during the jâhiliyah

He was one of the most dignified men during the jâhiliyah.[45] This was to such an extent that he forbade wine for himself even before the advent of Islam. 'Â'ishah (﵂) said:

> Abu Bakr forbade wine for himself, and did not drink it, either during the jâhiliyah or after the advent of Islam. That was be-

> cause he had once passed by a drunkard who had put his hand on some dung and brought it close to his mouth. Then, when he smelled it, he threw it away.
>
> Abu Bakr said, “This man does not know what he is doing even though he can still smell it.”
>
> Thus, he forbade himself from drinking it.[46]

According to another report narrated from ‘Â’ishah (رضي الله عنها), he and ‘Uthmân gave up drinking wine during the jâhiliyah.[47]

> «When someone asked Abu Bakr whether he had drunk wine during the jâhiliyah, he replied: Allah forbid!
>
> He was asked why, and he said: I was careful to preserve my honour and maintain my dignity, for the one who drinks it loses his honour and his dignity.
>
> News of that reached the Messenger of Allah (ﷺ) and he said: Abu Bakr has spoken the truth, Abu Bakr has spoken the truth.» (A sound hadith recorded by Ibn ‘Asâkir and Abu Nu‘aym)[48]

He never prostrated before any idol

Abu Bakr said to a group of the Companions of the Messenger of Allah (ﷺ):

> I never prostrated to any idol, and that is because when I reached puberty, Abu Quḥâfah took me by the hand and led me into a small room in the house in which there were idols, and he said to me: These are your gods, the magnificent and sublime.
>
> He left me alone there and went away. I drew close to the idol and said, “I am hungry; feed me”, but it did not answer me.
>
> I said, “I am naked; clothe me”, but it did not answer me. Thus, I threw a rock at it, and it fell on its face.

Therefore, his good character, intelligence and sound innate nature caused him to rise above anything that could detract from his honour and dignity. He never indulged in ignorant deeds and attitudes that were contrary to common sense, sound reasoning and true manhood.[49]

It comes as no surprise that a man of such character would accept the call of truth and take a leading position in it, and, after embracing Islam, would become the best of men after the Messenger of Allah (ﷺ).

> The Prophet (ﷺ) said: «The best of you during the jâhiliyah will be the best of you in Islam, if they understand properly.» (Bukhari)[50]

Professor Rafeeq al-'Adham commented as follows on Abu Bakr's life during the jâhiliyah:

> He was a man who grew up among idols, where there was no religion that could serve as a deterrent and no laws or regulations to provide guidelines, yet he attained a high level of virtue and adhered to standards of dignity… Such a man deserved to fall in love with Islam and be the first to believe in the Prophet, to declare his Islam and to annoy the arrogant and stubborn, paving the way for guidance on the basis of Islam, the religion that uproots all causes of immorality from the hearts of those who follow it and adhere to its guidance.[51]

What a great man Abu Bakr was, with a huge number of sublime virtues to his credit. He upheld praiseworthy and noble characteristics in an ignorant society before Islam; the people of Makkah gave precedence to his testimony over others because of his morals and values. No man of the Quraysh ever criticised Abu Bakr, mentioned his faults or shortcomings, or looked down upon him [although they used to look down upon the weak believers]. He had no faults in their eyes apart from his belief in Allah and His Messenger.[52]

1.2

Accepting Islam, inviting others to the faith and the first migration

1.2.1 Accepting Islam

Abu Bakr's acceptance of Islam was the result of a long spiritual journey in search of the true religion, which is harmonious with human nature, responds to human inclinations, and is in accordance with sound reasoning and deep insight.

His trading activities ensured that he travelled extensively, crossing wilderness and deserts to reach numerous cities and towns in Arabia. He established contact with the followers of various religions, especially Christianity. Seeking the true religion, he listened attentively to the words of those who carried the banner of *tawḥeed* (the belief that Allah alone deserves to be worshiped, with no partners).[53] He said:

> I was sitting in the courtyard of the Kaaba, and Zayd ibn 'Amr ibn Nufayl was sitting there. Umayyah ibn Abil-Ṣalṭ passed by him and asked: How are you, O seeker of good?
>
> Zayd replied: I am well.
>
> Umayyah queried: Have you found it yet?
>
> Zayd answered: No.
>
> Then Umayyah said: On the Day of Resurrection, every religion except the religion of monotheism will be to no avail.[54]

> Indeed, there will be an awaited prophet, either from among us or among you.
>
> Before that, I [Abu Bakr] had never heard of an awaited prophet who would be sent. So I went out looking for Waraqah ibn Nawfal, who studied the heavens a great deal and often mumbled to himself. I stopped him and told him what had been said.
>
> He confirmed: Yes, O son of my brother. We are the people of books and knowledge, but the prophet who is awaited will be one of the best of the Arabs in terms of lineage. I have knowledge of lineage, and your people are the best in terms of lineage.
>
> I inquired: O uncle, what will this prophet say?
>
> He replied: He will say what he is told to say; he will not wrong others or be wronged or be involved in any wrongdoing.
>
> When the Messenger of Allah (ﷺ) was sent, I believed in him and followed him.[55]

During this period, Abu Bakr was aware of what was going on. He kept track of it with his sharp intelligence and pondering mind. Hence, he memorised a great deal of this poetry and these reports.

> «One day, the Messenger (ﷺ) asked his Companions, including Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه): Who among you remembers what Quss ibn Sâ'idah said in the marketplace of 'Ukâdh?
>
> The Companions kept quiet, but Abu Bakr said: I remember it, O Messenger of Allah. I was there that day in the marketplace of 'Ukâdh, and from atop his dusky camel, Quss began to say: O people, listen and understand, for whoever understands will benefit. Whoever lives will die, and whoever dies is gone. Everything that is meant to happen is inevitable. In the heaven, there is news, and on the earth, there are signs. [The earth] is like a smooth ground, and [the heav-

> ens] are like a raised canopy. The stars are shining, the seas will never disappear, the night is dark and the sky is filled with constellations. Quss swears that Allah has a religion that is more beloved to Him than your religion. Why do I see people going away and never coming back; are they happy where they are staying, or are they left alone to sleep?
>
> Then he recited the following verses:
>
> *In those who departed before us of previous generations there are lessons to be learned.*
>
> *I saw the sources of death, beyond any limit,*
>
> *And I saw my people, prominent and lowly alike,*
> *running towards it [death].*
>
> Then I realised that I will inevitably end up where others ended up.»[56]

With his brilliant memory and narrative skills, along with his comprehension of these profound words, Abu Bakr narrated to the Messenger of Allah (ﷺ) and his Companions what Quss ibn Sâ'idah had said.[57]

When he was in Syria, he saw a dream which he narrated to Baḥeerâ, the monk.[58]

> Baḥeerâ asked him: Where are you from?
>
> He replied: From Makkah.
>
> He inquired: From which tribe?
>
> He answered: From the Quraysh.
>
> He queried: What is your profession?
>
> He said: I am a merchant.
>
> He said: If Allah makes your dream come true, a prophet will be sent from among your people; you will be his advisor whilst he is alive and his successor after he dies.

Abu Bakr kept that to himself.[59]

Thus, Abu Bakr discovered Islam after searching, looking and waiting. What helped him respond to the call of Islam was his deep level of knowledge and strong connection to the Messenger of Allah (ﷺ) during the jâhiliyah.

When the revelation came to the Prophet (ﷺ), he began inviting individuals to Allah (ﷻ). The first one he chose to call was aṣ-Ṣiddeeq (رضي الله عنه). He was his friend, with whose good character and attitude he was well-acquainted before his mission had begun. Abu Bakr was also familiar with the Prophet's honesty, trustworthiness and good character, which ensured that he would not lie about people, let alone lie about Allah.[60]

According to the biographers of the Messenger of Allah (ﷺ), he told Abu Bakr about the message of Allah, saying:

> I am the Messenger of Allah and His Prophet. He has sent me to convey His message. I am calling you to Allah on the basis of truth, for verily it is the truth. I am calling you, Abu Bakr, to Allah alone, with no partner or associate, to worship none but Him, and to form bonds on the basis of obeying Him.[61]

Abu Bakr embraced Islam without the slightest hesitation. He went ahead and never looked back. He pledged to support the Messenger of Allah (ﷺ) and he did what he had promised to do.

> «The Messenger of Allah (ﷺ) said about him: Allah sent me to you [Quraysh], and you said: You are lying. However, Abu Bakr said: He is telling the truth, and he defended me and supported me financially. Will you leave my Companion alone for me?
>
> He (ﷺ) said that twice.» (Bukhari)

Thus, aṣ-Ṣiddeeq (رضي الله عنه) was the first among free and independent men to embrace Islam.

Ibrâheem an-Nakha‘i, Ḥassân ibn Thâbit, Ibn ‘Abbâs and Asmâ’ bint Abi Bakr said, “The first man to embrace Islam was Abu Bakr.”

Yoosuf ibn Ya‘qoob al-Mâjishoon said:

> I remember my father and our shaykhs, Muhammad ibn al-Munkadir, Rabee‘ah ‘Abdur-Raḥmân, Ṣâliḥ ibn Kaysân, Sa‘d ibn Ibrâheem and ‘Uthmân ibn Muhammad al-Akhnas; they had no doubt that the first to embrace Islam was Abu Bakr.[62]

It was also narrated that Ibn ‘Abbâs (رضي الله عنهما) said, “The first one to pray was Abu Bakr.” He quoted some lines of poetry by Ḥassân to support that.[63]

Different scholars have discussed how Abu Bakr embraced Islam, and whether he was the first one to become a Muslim. Some of them have stated that definitively, whilst others are of the view that either ‘Ali or Zayd ibn Ḥârithah was the first one to become a Muslim. Imam Ibn Katheer (may Allah have mercy on him) reconciled these differing opinions by saying:

> The way to reconcile all these views is to say that Khadeejah was the first among women — and, it was said, among men too — to become a Muslim, the first freed slave to become a Muslim was Zayd ibn Ḥârithah, and the first young boy to become a Muslim was ‘Ali ibn Abi Ṭâlib, who was below the age of puberty according to the well-known view; at that time, these people were the members of the Prophet’s household. The first free man to become a Muslim was Abu Bakr aṣ-Ṣiddeeq, and his coming to Islam was more beneficial than that of those mentioned above, because he was a respected prominent figure who was held in high esteem by the Quraysh; he was a wealthy man and a caller to Islam, who was well-liked. He spent money in accordance with the pleasure of Allah and His Messenger.

> Then he said:
>
> Abu Ḥaneefah responded by reconciling these opinions as follows: the first free man to become a Muslim was Abu Bakr, the first woman was Khadeejah, the first freed slave was Zayd ibn Ḥârithah, and the first young boy was 'Ali ibn Abi Ṭâlib, may Allah be pleased with them all.[64]

According to his biographers, the Prophet (ﷺ) rejoiced when Abu Bakr became a Muslim, as the Mother of the Believers 'Â'ishah (رضي الله عنها) said:

> When the Prophet (ﷺ) finished speaking, Abu Bakr embraced Islam. The Messenger of Allah (ﷺ) left his house, and there was no one between the two mountains who was happier than him at Abu Bakr's acceptance of Islam.[65]

> Abu Bakr was like a treasure that Allah (ﷻ) had stored for His Messenger (ﷺ). He was one of the dearest of the Quraysh to the Quraysh. The easygoing nature that Allah had bestowed upon him made him approachable. He was able to get along with people easily and vice versa. His easygoing nature was sufficient to make people like him. He was the one about whom the Prophet (ﷺ) said: «The most compassionate of my Ummah towards my Ummah is Abu Bakr.» (An authentic hadith recorded by at-Tirmidhi)

For the Arabs, knowledge of genealogy and history were the most important kinds of knowledge; Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) had a great deal of such knowledge, as discussed above. The Quraysh acknowledged that Abu Bakr was the most knowledgeable among them in terms of their genealogy and history, both good and bad.

The educated class used to frequent the gathering of Abu Bakr to learn from him the knowledge that no one else possessed in such abundance and depth. For that reason, bright and intelligent young men constantly frequented his gatherings; they were the intellectual and educated elite, who felt delighted to receive this knowledge from him. This was another aspect of his greatness. The mercantile class and the wealthy men in Makkah also frequented the gathering of aṣ-Ṣiddeeq.

Although he was not the foremost merchant in Makkah, he was one of the most famous. Therefore, people with business interests would seek him out.

Due to his kindness and cordial attitude, ordinary people also frequented his house, for he was hospitable and gentle; he enjoyed receiving guests and felt at ease with them.

Thus, all classes of the society of Makkah had their share of Abu Bakr's time.[66] His literary, intellectual and social standing in the society of Makkah was great indeed. Thus, when he actively invited people to Islam, the crème de la crème among the people responded to his call.[67]

1.2.2 Calling others to Islam

Abu Bakr became a Muslim and began to spread the call of Islam with the Messenger of Allah (ﷺ). He learned from the Messenger of Allah (ﷺ) that Islam is a religion of action, calling and striving, and that faith is not complete until a Muslim offers oneself and all that one possesses to Allah, the Lord of the Worlds.[68] Allah has mentioned in the Qur'an:

﴿Say [O Muhammad]: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.﴾ *(Qur'an 6: 162-163)*

Abu Bakr was very active in support of the new religion, and his efforts were greatly blessed. Wherever he interacted with people, he had a great impact and made great gains for Islam. He was a living example of the verse:

﴾Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.﴿ *(Qur'an 16: 125)*

Abu Bakr's activities in inviting people to Allah demonstrate an aspect of believing in this religion and responding to Allah and His Messenger. They highlight the image of the believer who does not settle down or feel at peace before having conveyed his or her beliefs to the people, without being motivated by fleeting emotions that soon fade away.

Abu Bakr's activities and his keenness for Islam remained until he died; he never got tired, grew weak, suffered from boredom or felt helpless.[69]

The first fruits of Abu Bakr's *da'wah* (calling people to Islam) saw some of the crème de la crème of humankind enter into Islam, namely: az-Zubayr ibn al-'Awwâm, 'Uthmân ibn 'Affân, Ṭalḥah ibn 'Ubaydullâh, Sa'd ibn Abi Waqqâṣ, 'Uthmân ibn Madh'oon, Abu 'Ubaydah ibn al-Jarrâḥ, 'Abdur-Raḥmân ibn 'Awf, Abu Salamah ibn 'Abdul-Asad and al-Arqam ibn Abil-Arqam (may Allah be pleased with them all).

These Companions came individually and declared their acceptance of Islam to the Messenger of Allah (ﷺ). They were the first foundations on which the structure of da'wah was built; they were the first supporters who strengthened the position of the Messenger of Allah (ﷺ).

Through them, Allah caused Islam to prevail, and people began to enter the religion of Allah in crowds, men and women alike. Each of them was a pioneer in calling people towards Islam; with them came the first generation, singly and in small groups. Despite their low numbers, they were the first brigade of da‘wah and the fortress of the faith. There has never been anyone like them before or since in the history of Islam.[70]

Abu Bakr paid special attention to inviting his family to Islam; Asmâ’, ‘Â’ishah, ‘Abdullâh, his wife Umm Roomân and his servant ‘Âmir ibn Fuhayrah all became Muslims.

The great, noble and praiseworthy character of Abu Bakr had a great impact on people when he called them to Islam. His high morals were well-known among his people and his clan. He was a respected leader, who spent his wealth generously and honoured guests in Makkah in a way no one else did. He was also a well-spoken man.[71]

Such cordial nature and praiseworthy characteristics are essential for those who call people to Allah; otherwise, their da‘wah will be no better than a call in the wilderness or blowing on dead ashes. The conduct of aṣ-Ṣiddeeq shows us his understanding of Islam and how he implemented it in his daily life. Anyone who is involved in da‘wah would do well to follow his example when calling people to Allah.

1.2.3 His test

Trials and tests occur frequently at the individual, communal, tribal, national and international levels. It is one of the ways through which Allah (ﷻ) tests people, and the noble Companions were afflicted with different trials. Commendably, they bore the tests that lofty mountains would not be able to bear. They spent their wealth and shed their blood for the sake of Allah; they suffered from a great deal of hardship for His sake.

Even the prominent Muslims were not spared from this test. Abu Bakr was persecuted and dust was thrown on his head. Once, in Makkah's Sacred Mosque, he was beaten with shoes so badly that his nose could not be distinguished from his face. He was carried to his house in his garment, hovering between life and death.[72] 'Â'ishah (رضي الله عنها) narrated this incident in detail:

> When the Prophet's Companions numbered thirty-eight, Abu Bakr insisted that the Messenger of Allah (ﷺ) should begin to preach openly, but he said [according to his biographers]: O Abu Bakr, we are few.
>
> However, Abu Bakr kept insisting until the Messenger of Allah (ﷺ) agreed to go and preach openly.
>
> Muslims scattered throughout the mosque, each man joining his clan. Abu Bakr stood up to address the people whilst the Messenger of Allah (ﷺ) remained seated. He was the first speaker to call people to Allah and His Messenger (رضي الله عنه).
>
> The polytheists turned on Abu Bakr and the Muslims, beating them wherever they found them in the mosque. They stepped on Abu Bakr and beat him harshly; the evildoer 'Utbah ibn Rabee'ah drew close to him and beat him with double-soled shoes, targeting his face and jumping on his stomach, until his face could not be distinguished from his nose.
>
> Soon Banu Taym came forward, shoving the polytheists away from Abu Bakr. They carried him on a blanket and took him into his house, sure that he was dead. Banu Taym went back to the mosque and said: By Allah, if Abu Bakr dies, we shall certainly kill 'Utbah ibn Rabee'ah.
>
> After that, they went back to Abu Bakr. Abu Quḥâfah (his father) and some of Banu Taym began speaking to Abu Bakr until he responded at the end of the day, asking: What happened to the Messenger of Allah?
>
> They criticised and rebuked him; they said to his mother, Umm al-Khayr: Look for something for him to eat or drink.

When she was on her own with him, she urged him to eat, but he kept asking: What happened to the Messenger of Allah?

She replied: By Allah, I do not know anything about your companion.

He instructed: Go to Umm Jameel bint al-Khaṭṭâb and ask her.

She went to Umm Jameel and said: Abu Bakr is asking you about Muhammad ibn 'Abdullâh.

She stated: I do not know either Abu Bakr or Muhammad ibn 'Abdullâh. However, if you like, I will go with you to your son.

Umm al-Khayr agreed and Umm Jameel went with her; she found Abu Bakr lying down, very sick. Umm Jameel drew close and said loudly: By Allah, the people who hurt you are evil-doers and disbelievers. I hope that Allah will avenge them on your behalf.

He queried again: What happened to the Messenger of Allah?

She cautioned: Your mother is listening.

He reassured her: Do not worry about her.

Finally, she informed him: He is safe and sound.

He inquired: Where is he?

She answered: In the house of Ibn al-Arqam.

He stated: I promise Allah that I will not taste any food or drink any drink until I go to the Messenger of Allah.

They waited until there were fewer people in the street and it had become quieter; then he was taken to the Messenger of Allah (ﷺ), leaning on both of them.

The Messenger of Allah (ﷺ) embraced him and kissed him, and the Muslims embraced him. The Messenger of Allah (ﷺ) felt very sorry for him.

Abu Bakr said: May my father and mother be sacrificed for you, O Messenger of Allah. Nothing serious happened to me, except that this evil-doer hit me on the face. My mother is kind to her son, and you are blessed, so call her to Allah and pray to Allah that He might save her by means of you from the fire.

The Messenger of Allah (ﷺ) prayed for her and called her to Allah; thereafter, she became a Muslim.[73]

In this major incident, there are many lessons for the Muslims who are keen to follow the example of these noble Companions. We will sum up these lessons, which include the following:

1. Abu Bakr was very keen to proclaim Islam and preach openly, which indicates the strength of his faith and his courage. He was harmed greatly to such an extent that his people were certain that he had died. His heart was filled with a love for Allah and His Messenger that was greater than his love for himself. After he became a Muslim, he only cared for the banner of tawḥeed to be raised high and for the call of *Lâ ilâha illâ Allâh Muḥammadun Rasool Allâh* (There is nothing worthy of worship other than Allah, and Muhammad is the Messenger of Allah) to reverberate throughout Makkah. He was willing to do this even at the cost of his life. Indeed, Abu Bakr almost gave his life for his belief and his Islam.
2. Abu Bakr insisted on preaching Islam openly in the midst of oppression. By doing so, he was very keen to proclaim to the people this religion for which his heart was filled with love; of course, he was aware of the hardships he and his companions might face. However, he was willing to face them because he was no longer worried about what might happen to him.
3. Abu Bakr's heart was filled with love for Allah and His Messenger, as is clear from the fact that despite what he had suffered, the first thing he asked was what had happened to the

Messenger of Allah (ﷺ), before he ate or drank anything; he even swore that he would not eat or drink until he had seen the Messenger of Allah. This is how the love for Allah and His Messenger should be in the heart of every Muslim. They should be dearer than anything else, even if that costs one his or her life or wealth.[74]

4. At that time, tribalism played a major role in determining the course of events and in people's dealings with one another, despite differences in religion. The tribe of Abu Bakr threatened to kill 'Utbah if Abu Bakr died.[75]
5. The brilliant attitude of Umm Jameel bint al-Khaṭṭâb (رضي الله عنها) demonstrates how she was taught to love Islam, to be keen to call people to it, and to strive for the sake of this religion. When the mother of Abu Bakr asked her about the Messenger of Allah (ﷺ), she said she did not know either. This was appropriate and cautious conduct because Umm al-Khayr was not a Muslim at that time. Umm Jameel was concealing her Islam and did not want Umm al-Khayr to know about it. She also concealed the whereabouts of the Messenger of Allah (ﷺ), lest Umm al-Khayr turn out to be a spy for the Quraysh.[76] At the same time, Umm Jameel was also concerned about finding out whether Abu Bakr was safe and sound, so she suggested to Umm al-Khayr that she go with her to see her son. When she came to aṣ-Ṣiddeeq, Umm Jameel was very careful not to let slip any information about the whereabouts of the Messenger of Allah (ﷺ); she only told Abu Bakr that the Messenger of Allah (ﷺ) was safe and sound.[77] We also see how cautious they were in dealing with the people of jâhiliyah who were persecuting them for their faith, as the three of them went out at a time when there was no one in the street and people had gone home.[78]

6. Abu Bakr's kindness to his mother is indicated by his keenness for her to be guided. This highlights the fact that he feared the punishment of Allah and hoped to attain His pleasure and His paradise. The Messenger of Allah (ﷺ) prayed for the mother of Abu Bakr to be guided, and Allah answered his prayer; the mother of Abu Bakr became a Muslim and joined the blessed community of believers who were striving to spread the religion of Allah (ﷻ). Here we see the mercy of Allah towards His slaves, and from this incident, we learn that indeed, a gift comes after a trial.
7. After the Messenger of Allah (ﷺ), Abu Bakr was the one among the Companions who faced the most tests and trials. This was because of his special relationship with the Messenger of Allah (ﷺ), for he stayed close to him in all the places and situations where he was exposed to harm from his people. He would stand up to defend him, offering himself as a sacrifice for his sake; he exposed himself to the harm and foolishness of the people even though he was regarded as one of the most prominent men of Quraysh and was known for his reason and generosity.[79]

1.2.4 His defence of the Prophet (ﷺ)

One of the distinguishing characteristics of Abu Bakr was his great courage. He did not fear anyone when supporting the truth, and he would not be influenced by the blame of anyone when it came to supporting the religion of Allah, striving for His sake and defending His Messenger (ﷺ).

> «It was narrated that 'Urwah ibn az-Zubayr said: I asked the son of 'Amr ibn al-'Âṣ to tell me about the worst things that the polytheists did to the Prophet (ﷺ) and he said: Whilst the Prophet was praying in Ḥijr al-Kaaba, 'Uqbah

ibn Abi Mu'eeṭ came and put his garment around his neck, and strangled him severely. Abu Bakr came, grabbed him by the shoulder and pushed him away from the Prophet (ﷺ), saying:

﴿…Do you kill a man [merely] because he says: My Lord is Allah...?﴾ *(Qur'an 40: 28)*» (Bukhari)

According to another report, Anas (رضي الله عنه) said:

On one occasion, they beat the Messenger of Allah until he lost consciousness. Abu Bakr started shouting, "Woe to you! Would you kill a man because he says: My Lord is Allah?"[80]

Asmâ' (رضي الله عنها) said:

Someone came to Abu Bakr calling for help, saying: Go and help your companion.

He left us, with his four braids flying, saying: Woe to you! Would you kill a man because he says: My Lord is Allah?

The people left the Prophet (ﷺ) and turned their attention to Abu Bakr; when Abu Bakr came back to us, his condition was such that whichever of the four braids he would touch would become loose.[81]

Ibn Katheer has reported that:

'Ali ibn Abi Ṭâlib (رضي الله عنه) stood up to address the people and said: O people, who is the bravest of all people?

They said: You are, Commander of the Faithful.

He said: As for me, I defeated everyone with whom I engaged in single combat,[82] but Abu Bakr was the bravest of all. We made a hut for the Messenger of Allah and said: Who will stay with the Messenger of Allah lest any of the polytheists attack him?

By Allah, none of us stayed close to him, defending him, except Abu Bakr, and every time any polytheist got close, he

> would be confronted with Abu Bakr wielding his sword. Thus, he was the bravest of the people.
>
> ‘Ali said: I saw the Messenger of Allah when he was surrounded by the Quraysh, who began pushing and shoving him around, saying: Have you made the gods one God?
>
> By Allah, no Muslim stayed close to him except Abu Bakr, who struck out, hitting and pushing them back, saying: Woe to you! Would you kill a man because he says: My Lord is Allah?
>
> Then, ‘Ali lifted up the cloak that he was wearing and wept until his beard became wet. He said: I ask you by Allah, is the believer of the family of Pharaoh better or is he [Abu Bakr]?
>
> People remained silent. After a while, ‘Ali said: By Allah, one hour of Abu Bakr’s time is better than a world full of people like the believer of the family of Pharaoh, for he was a man who concealed his faith, but Abu Bakr showed it openly.[83]

This bright image highlights the nature of the conflict between truth and falsehood, guidance and misguidance, faith and disbelief. It clearly shows us the pain and suffering that Abu Bakr endured for the sake of Allah; it also places the spotlight on his brilliant character and rare courage, to which Imam ‘Ali (رضي الله عنه) bore witness during his Caliphate several decades later. At the time, ‘Ali was so moved that he wept and made others weep.

Aṣ-Ṣiddeeq was the first one who suffered harm for the sake of Allah after the Messenger of Allah (ﷺ); he was also the first one to defend the Messenger of Allah (ﷺ) and the first one to call people towards Allah.[84] He was the Prophet’s right-hand man, who devoted his life to inviting others to Islam. He stayed with the Messenger of Allah, helping him to educate, teach and honour those who entered Islam.

Abu Dharr (رضي الله عنه) tells us of becoming a Muslim:

> Abu Bakr said, “Give me permission, O Messenger of Allah, to take care of his [Abu Dharr’s] food tonight”, and he fed him with the raisins of Taif.[85]

Abu Bakr supported the Messenger of Allah (ﷺ), making light of any danger to which he himself might be exposed but never taking lightly any danger, great or small, to which the Prophet (ﷺ) might be exposed; whenever he saw a threat, he warded it off along with the transgressors. If he saw them grabbing the Prophet (ﷺ) by his garment, he would intervene, shouting at them, “Woe to you! Would you kill a man because he says, ‘My Lord is Allah’?” They would disperse from around the Prophet (ﷺ) and turn on Abu Bakr instead, beating him and pulling his hair. They would not leave him alone until they had torn his garments.[86]

1.2.5 His spending to free those who were persecuted for the sake of Allah

The Quraysh’s persecution of the Messenger of Allah (ﷺ) and his Companions increased as the new faith spread in the ignorant society of Makkah. This continued until the violence reached its peak against the poor and weak Muslims, who were tortured in an attempt to make them turn away from their Islamic faith, thereby setting an example for others. The oppressors used them as targets for all their hatred and anger.

Bilâl (رضي الله عنه) was subjected to intense persecution because he had no support to fall back on — no clan to protect him or armed comrades to defend him. In the ignorant society of Makkah, such a man was less than even a number; he had no role in life except to serve and obey, to be bought and sold like livestock. The ignorant society was highly offended if such a person held his own opinions or believed in a cause.

The new faith to which young people were rushing, challenging the customs and traditions of their forefathers, touched the heart of this lowly slave who was overlooked by everyone. This faith transformed him into a new man.[87] His heart was filled with faith after he came to believe in this religion and joined Muhammad (ﷺ) and his brothers in Islam.

His master, Umayyah, got angry with him and decided to torture him severely. He took him out into the desert under the midday sun, after withholding food and drinks from him for a day and night, and threw him on his back on the scorching sand. After tying his hands, he ordered his slaves to place a large rock on Bilâl's chest. Then he said to him, "You will stay like that until you die or you disbelieve in Muhammad and worship al-Lât and al-'Uzzâ (idols worshiped by the polytheists of Quraysh)." Bilâl answered with great patience and steadfastness, "One, One" (meaning one God).

Umayyah ibn Khalaf continued torturing Bilâl in this dreadful fashion for a while.[88] After some time, Abu Bakr, the right-hand man of the Messenger of Allah (ﷺ), went to the place where he was being tortured; he negotiated with Umayyah ibn Khalaf, saying to him, "Won't you fear Allah about this poor man? How long will this go on?" Umayyah replied, "You have corrupted him, so save him from what you see." Abu Bakr said, "I shall do that. I have a black slave who is tougher and stronger than him, and he follows your religion; I will give him to you in return for Bilâl." Umayyah said, "I agree; he is yours."

Abu Bakr gave his slave to him, and he took Bilâl and set him free.[89] According to one report, he bought him for seven or forty units of gold.[90] How patient and strong Bilâl (رضي الله عنه) was. He had true faith and a pure heart; hence, he remained steadfast and did not give in to the challenges and torture which he faced. His patience and steadfastness annoyed and angered them, especially since he was the only man among the weak Muslims who clung steadfastly to Islam and did not give the disbelievers what they wanted. His repeating of the word of tawḥeed ("One, One") was a clear challenge; he was willing to sacrifice himself for the sake of Allah.[91]

Every trial is followed by a gift or blessing. Once Bilâl (رضي الله عنه) was saved from torture and persecution, and was freed from the bonds of slavery, he lived with the Messenger of Allah (ﷺ). He spent the rest of his life close to him, and when the Messenger of Allah (ﷺ) died, he was pleased with Bilâl.

Abu Bakr continued his policy of freeing Muslim slaves who were being persecuted. This method was adopted by the Muslim leaders as part of the plan to stand up to the persecution that had befallen the poor and weak Muslims.

Abu Bakr supported Islam financially and also in terms of manpower. He bought believing slaves, men and women, such as 'Âmir ibn Fuhayrah, who was present at Badr and Uḥud and was killed as a martyr on the day of Bi'r Ma'oonah.

He also freed Umm 'Ubays and Zanneerah, who lost her eyesight upon getting freedom. The Quraysh said, "No one took away her sight except al-Lât and al-'Uzzâ." She replied, "You are lying, by the House of Allah, al-Lât and al-'Uzzâ can neither harm nor benefit." Allah (سبحانه وتعالى) restored her sight.[92]

He also freed an-Nahdiyah and her daughter, who belonged to a woman of Banu 'Abd ad-Dâr. One day, when the woman sent them out [to do some work] with some flour, she said, "By Allah, I shall never free them." Abu Bakr was passing by and told her, "Break your oath, Umm So-and-so." She replied, "You break it; you have corrupted them, so you should set them free." He asked, "How much [do you want] for them both?" She named a price. He said, "I will take them, and they are free." He told them to return her flour, but they asked him, "Can we finish with it, Abu Bakr, and then return it?" He replied, "If you wish."[93]

Here, we may pause to examine this story and see how Islam made the two slave women equal to Abu Bakr. They addressed him on an equal footing; they did not address him as slaves address their master, despite his high status both during the jâhiliyah and after the advent of Islam. Abu Bakr accepted that even though he had done them the favour of freeing them.

We also see how Islam shaped the character of the two slave girls who adopted this sublime attitude; since they were free, they could have behaved badly by leaving the flour to blow in the wind or be eaten by animals and birds, but — out of kindness — they insisted on finishing whatever task they had been given and returning it to their former mistress.[94]

Once, Abu Bakr passed by a Muslim slave woman belonging to Bani Mu'ammil, one of the clans of Banu 'Adiyy ibn Ka'b. 'Umar ibn al-Khaṭṭâb — who was still a polytheist at that time — was torturing her in order to force her to apostate. He would beat her until he got tired, and then he would say, "I apologise to you; I only left you alone because I got tired." She would say, "This is what Allah has done to you." Abu Bakr bought her and freed her.[95]

Such was the giver of freedom, the liberator of slaves and the dignified scholar of Islam, who was known among his people for helping the destitute, upholding ties of kinship, sponsoring orphans, honouring guests and helping people who were struck by calamity. He never indulged in sin during the jâhiliyah. He got along with people, and people got along with him; his heart overflowed with kindness and compassion for the weak and the slaves. He spent a large part of his wealth buying slaves and manumitting them for the sake of Allah; this was well before the revelation of Islamic teachings which encouraged freeing slaves and promised great rewards for that.[96]

The society of Makkah found it odd that Abu Bakr would spend all this wealth on these poor and weak people; however, in his view, these people were his brothers in faith. Each one of them was dearer to him than all the polytheists and tyrants on the earth. With such people and others, a state based on the oneness of Allah could be built and a brilliant Islamic civilisation could be established.[97] In doing this praiseworthy action, Abu Bakr was not seeking status or worldly gain; rather he was seeking the Countenance of Allah.

One day his parents said to him, "O my son, I see you freeing weak slaves; if you must do that, then why not free a strong man who could protect and defend you?" Abu Bakr replied, "O my father, all I seek to do is what Allah wants."

It comes as no surprise that Allah revealed the following Qur'anic verses, which will be recited until the Day of Resurrection, concerning Abu Bakr:

﴿As for he who gives and fears Allah, and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty. And what will his wealth avail him when he falls? Indeed, [incumbent] upon Us is guidance. And indeed, to Us belongs the hereafter and the first [life]. So I have warned you of a fire which is blazing. None will [enter to] burn therein except the most wretched one who had denied and turned away. But the righteous one will avoid it — [he] who gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favour to be rewarded but only seeking the Countenance of his Lord, Most High. And he is going to be satisfied.﴾

(Qur'an 92: 5-21)[98]

Abu Bakr was one of the foremost to spent his wealth for the pleasure of Allah and His Messenger.

This mutual support among the members of the first Muslim community was a pinnacle of goodness and generosity. Through Islam, these slaves became independent individuals harbouring strong beliefs and ideas. They presented arguments on the basis of those ideas; they defended them and strove for the sake of those ideas. Abu Bakr's buying them and then manumitting them was a sign of the greatness of this religion and how deeply it had penetrated his heart.

The Muslims of today are in great need of reviving and following this sublime example so that harmony and mutual support can be achieved, and the members of the Ummah may be able to help one another in the face of an all-out destruction, which is the aim of the enemies of faith.

1.2.6 His first migration, and the attitude of Ibn ad-Daghnah concerning it

It was narrated that 'Â'ishah (رضي الله عنها) said:

> As far back as I can remember, my parents were never anything but Muslims; no day passed without the Messenger of Allah (ﷺ) coming to us at the end of the day, morning and evening.
>
> When the Muslims were persecuted, Abu Bakr set out to migrate to Abyssinia. When he was in Barak al-Ghimâd (a place five days' travel from Makkah in the direction of Yemen, close to the coast), he ran into Ibn ad-Daghnah, who was the chief of the clan of al-Qârah (a clan of Banul-Hawn ibn Khuzaymah).[99]

He asked: Where are you headed, Abu Bakr?

Abu Bakr replied: My people have forced me to leave, so I am headed to a land where I may worship my Lord.

Ibn ad-Daghnah said: But someone like you, Abu Bakr, should not leave or be forced to leave, for you help the destitute, uphold ties of kinship, sponsor orphans, honour guests and help people who are struck by calamity. I am offering you my protection; go back and worship your Lord in your own land.

Thus, he went back, and Ibn ad-Daghnah went with him. The latter went around, meeting the prominent figures of Quraysh. He said to them: A man like Abu Bakr should not leave or be forced to leave. Would you compel a man to leave who helps the destitute, upholds ties of kinship, sponsors orphans, honours guests and helps people who are struck by calamity?

The Quraysh did not reject the protection offered by Ibn ad-Daghnah, but they said to him: Tell Abu Bakr to worship his Lord in his own house, and to pray there, and to recite whatever he wants, and not to annoy us with it or do it openly; we are afraid that our women and children will be attracted to it.

Ibn ad-Daghnah told Abu Bakr about that, and Abu Bakr continued to worship his Lord in his house; he did not pray openly or recite the Qur'an anywhere but in his house.

Then, one day, Abu Bakr decided to set up a prayer place in the courtyard of his house. He used this place to pray and recite the Qur'an. The women and children of the polytheists came to look at him; they liked him and watched him. Abu Bakr was a man who wept a great deal; he could not help it when he recited the Qur'an.

This alarmed the prominent figures of the polytheists of Quraysh. They sent for Ibn ad-Daghnah. When he came to them, they said: We accepted your protection of Abu Bakr on

> the condition that he would worship his Lord in his house; but he has overstepped the mark and set up a place to pray in the courtyard of his house, where he prays and recites openly. We are afraid that our women and children will be attracted by that. So tell him to stop doing it. If he limits himself to worshipping his Lord in his house, he may do so, but if he insists on doing it openly, then ask him to give up your protection. This is because we do not want to violate your protection but we do not accept Abu Bakr worshipping openly.
>
> Ibn ad-Daghnah went to Abu Bakr and said: You know the deal I got for you; either abide by it or give up my protection; I do not want the Arabs to hear that I offered protection to a man and then it was violated.
>
> Abu Bakr said: I shall give up your protection and be content with the protection of Allah.[100]

One day, after Abu Bakr had given up the protection of Ibn ad-Daghnah, he was heading towards the Kaaba. On the way, one of the fools of Quraysh ran into him and threw dust on his head. Thereafter, al-Waleed ibn al-Mugheerah or al-ʻÂṣ ibn Wâ’il passed by Abu Bakr. Abu Bakr said to him, “Did you see what this fool did?” He replied, “You did that to yourself.” Abu Bakr said: O Lord, how patient You are; O Lord, how patient You are; O Lord, how patient You are.”[101]

From this story, we learn many lessons, including the following:

1. Abu Bakr was held in high esteem by his people before the mission of Muhammad (ﷺ). Here we see Ibn ad-Daghnah saying to him, “But someone like you, Abu Bakr, should not leave or be forced to leave, for you help the destitute, uphold ties of kinship, sponsor orphans, honour guests and help people who are struck by calamity.” Abu Bakr did not enter the re-

ligion of Allah (ﷻ) seeking status or power; nothing prompted him to do that except his love for Allah and His Messenger (ﷺ), no matter what trials or tests resulted from that. In other words, he had no ambition other than to seek the pleasure of Allah. He was willing to leave his family, homeland and tribe in order to worship his Lord, because he was prevented from doing so in his homeland.[102]

2. Abu Bakr's means of calling people to Islam was the noble Qur'an. Hence, he paid great attention to memorising it, understanding it and implementing its teachings. His interest in, and focus on, the noble Qur'an gave him excellent skills in the transmission of messages, eloquence of speech, depth of ideas, and strength of argument. It also taught him to pay attention to the situation of his listeners.

Aṣ-Ṣiddeeq was moved by the noble Qur'an and would weep when reciting it. This indicates that certainty was deeply rooted in his heart. His heart was filled with the remembrance of Allah, and his mind was focused on the meaning of the verses that he was reciting. Weeping stems either from extreme grief or extreme joy. A true believer is always in a state between joy and fear — joy that Allah has guided him to the straight path and fear of drifting even a little from this path. If he is sensitive, thoughtful and alert like Abu Bakr, the Qur'an should remind him of the life of the hereafter with its reckoning and punishment or reward; its impact should be visible through humility and tears. This image will have a great impact on anyone who sees it, which is why the polytheists were worried that their women and children would be influenced by it and enter Islam.[103]

Abu Bakr was educated by the Messenger of Allah (ﷺ). He memorised the book of Allah and implemented its teachings in his life. He pondered it a great deal and never discussed it without knowledge. When he was asked something that he did not know about a verse, his response was, "What land could contain me, and what canopy could shade me, if I said something about a verse in the book of Allah which was contrary to what Allah meant by it?"[104]

Another of his sayings which is indicative of his pondering and thinking about the meanings of the noble Qur'an is, "When Allah mentions the people of paradise, He mentions the best of their deeds and indicates that He has forgiven their bad deeds, so one might say, 'How can I compare myself to these people?' (considering their beautiful deeds only). Thus, one might say, 'I am not one of these people,' when in fact he or she is one of them."[105]

When he asked the Messenger of Allah (ﷺ) about anything he did not understand, he used to do so with proper etiquette and respect. For example, the following verse was revealed:

﴾Paradise is not [obtained] by your wishful thinking nor by that of the people of the scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.﴿ *(Qur'an 4: 123)*

> «Abu Bakr said: O Messenger of Allah, this verse spells our doom, for who among us has not done something evil?
>
> The Prophet (ﷺ) said: O Abu Bakr, do you not get tired of striving? Do you not feel sad? Do you not encounter hardship? This is part of that recompense.»[106]

Abu Bakr interpreted some verses, such as the verse in which Allah has mentioned:

﴾Indeed, those who have said: Our Lord is Allah, and then remained on a right course — the angels will descend upon them [saying]: Do not fear and do not grieve, but receive good tidings of paradise, which you were promised.﴿ *(Qur'an 41: 30)*

He said about this verse: They did not turn away from Allah to the right or to the left, and they did not turn their hearts away to something other than Him, whether in love, fear, hope, asking or relying. They love no one but Allah, and they do not love anyone alongside Him. They love only Him; they do not seek any benefits or seek to ward off harm through anyone else, they do not fear anyone except Him, they do not ask of anyone but Him, and they seek no one but Him.[107]

He interpreted some other verses as well.

Those who seek to call people to Allah have to be in constant contact with the noble Qur'an, reading it, pondering over its meanings, extracting its treasure and knowledge, and conveying it to the people. They have to show people what is in the Qur'an in terms of literary, scientific and legislative miracles, as well as what is in it that could save the suffering humanity from tragedy and wars, all in a style that is appropriate to the present time.

It is appropriate to use relevant and common technology as a means of calling people to Allah and propagating the faith. Abu Bakr understood the effectiveness of reading the noble Qur'an in the mosque, in front of a group of Quraysh, as a means of calling people to Allah.[108]

1.2.7 Among the Arab tribes in the marketplaces

As mentioned above, Abu Bakr was well versed in genealogy. As-Suyooṭi said:

> I saw in the handwriting of al-Ḥâfidh adh-Dhahabi about those who were the most prominent in their fields at their time… Abu Bakr was the most prominent in genealogy.[109]

Abu Bakr used this abundant knowledge to call people to Islam and to show how one can utilise his or her expertise for the sake of Allah (ﷻ). This applies to different specialties and types of knowledge, whether theoretical or empirical, and also to important professions that people adopt.[110]

We shall see below how Abu Bakr accompanied the Messenger of Allah (ﷺ) when he presented himself to the Arab tribes and called them to Allah, and how he used this knowledge to call people to Allah.

Abu Bakr was an eloquent speaker who had the ability to convey the message effectively. He spoke on behalf of the Prophet (ﷺ) in his presence and during his absence. When the Prophet (ﷺ) went out at the time of Hajj, Abu Bakr would call the people to listen to him, paving the way for what the Messenger (ﷺ) was going to convey and helping him; he never put himself before Allah and His Messenger.[111]

His knowledge of genealogy and the origins of the tribes helped him to interact with them. It was narrated by Ibn Katheer that 'Ali ibn Abi Ṭâlib (رضي الله عنه) said:

> When Allah commanded His Prophet (ﷺ) to present himself to the Arab tribes, he went out, and I went out with him… we moved on to another gathering which was calm and dignified.
>
> Abu Bakr stepped forward and greeted the people. He asked who they were, and they said they were from the tribe of Banu Shaybân ibn Tha'labah.
>
> Abu Bakr turned to the Messenger of Allah (ﷺ) and said: May my father and mother be sacrificed for you; these are the decision-makers among their people and they are the best of the people.
>
> Among them were Mafrooq ibn 'Amr, Hâni' ibn Qubayṣah, al-Muthanna ibn Ḥârithah and an-Nu'mân ibn Shurayk.
>
> Mafrooq ibn 'Amr was the best of them in terms of speech and good looks; he had two braids falling on his chest. He was seated closest to Abu Bakr in the gathering.

Abu Bakr asked: How many are you?

Mafrooq replied: We are more than one thousand. We will never be defeated because of lack of numbers.

Abu Bakr inquired: How powerful are you?

Mafrooq answered: We are never more angry than when we meet in battle, and we never fight more fiercely than when we are angry; we prefer horses over sons and weapons over milch camels. Victory comes from Allah; sometimes it comes to us and sometimes it is against us. Perhaps you are from the Quraysh?

Abu Bakr said: If you have heard that he is the Messenger of Allah (ﷺ), here he is.

Mafrooq said: O man of Quraysh, what are you calling us to?

The Messenger of Allah (ﷺ) said: I am calling you to bear witness that there is none worthy of worship other than Allah, with no partner or associate, and that I am Allah's slave and His messenger. [I am calling you] to give me refuge and to support me, for the Quraysh have opposed Allah and disbelieved in His Messenger; they have preferred falsehood over truth, and Allah is the self-sufficient, most praiseworthy.

Mafrooq queried: What else are you calling to, O man of Quraysh? For by Allah, I have never heard any words better than this.

The Messenger of Allah (ﷺ) recited the words of Allah:

﴿Say: Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities — what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you, that you may use reason.﴿ *(Qur'an 6: 151)*

Mafrooq asked: What else are you calling to, O man of Quraysh? For by Allah, these are not the words of earthly people; if they were their words, we would have recognised them.

The Messenger of Allah (ﷺ) recited the verse:

﴾Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.﴿ *(Qur'an 16: 90)*

Mafrooq said to him: By Allah, O man of Quraysh, you are calling to the noblest of characteristics and righteous deeds; people who disbelieved you and opposed you are wrong.

It was as if he wanted Hâni' ibn Qubayṣah to contribute to the discussion, so he [Mafrooq] said: This is Hâni' Ibn Qubayṣah, our shaykh and our religious leader.

Hâni' said to him: I have heard what you said, O man of Quraysh, and you have spoken the truth. However, I think that if we abandon our religion and follow yours after just one meeting, before we think about what you have told us and the consequences of what you are calling us to, then that will be unwise and short-sighted. Mistakes occur when rushing to make a decision, and we do not want to commit those of our people whom we have left behind to something [before we discuss it with them]. So go back, and we will go back; wait, and we will wait.

It was as if he wanted al-Muthanna ibn Ḥârithah to contribute to the discussion, so he said: This is al-Muthanna, our shaykh and military leader.

Al-Muthanna — who became a Muslim later on — said: I have heard what you said and I liked it, O man of Quraysh. My response is the same of that of Hâni' ibn Qubayṣah, that we cannot abandon our religion and follow you after just one meeting, because we are between these two places: al-Yamâmah (in what is now central Saudi Arabia) and as-Samâwah.

The Messenger of Allah (ﷺ) said to him: What are these two places?

He said to him: One of them is an Arab land, and the other is Persian land and the river of Chosroes; we are staying there on the basis of a covenant with Chosroes (the king of Persia) in which we pledged that we would not commit any offence or give refuge to any offender. Perhaps what you are calling us to is something that is disliked by kings. With regard to the part that constitutes Arab land, any offence committed by a person may be forgiven and his excuse may be accepted; however, in the part that is Persian land, no offence will be forgiven and no excuse will be accepted. If you want us to support you and protect you in the part that is Arab land, we will do that.

The Messenger of Allah (ﷺ) said: Your response is not totally negative because you have been honest; however, no one can adopt the religion of Allah except the one who is prepared to defend it in all ways.

Then the Messenger of Allah (ﷺ) said: What would you say if soon Allah granted you their land and wealth, and gave you their women as concubines? Would you glorify Allah and sanctify Him?

An-Nu'mân ibn Shurayh said to him: By Allah, indeed we shall do that, O man of Quraysh.[112]

From this report we learn many lessons, such as the following:

1. Abu Bakr stayed close to the Messenger of Allah (ﷺ), which made him understand all aspects of Islam; thus Allah prepared him to become one of the most knowledgeable Companions

about the religion of Allah. He learned from the Messenger of Allah (ﷺ) the reality of Islam and was educated by him in different aspects of the faith. Due to this he understood the nature of the message and passed through various stages of da‘wah. He benefited from his Companionship with the Messenger of Allah (ﷺ) and learned the divine teachings in depth. He not only learned about Allah (﷾) through these teachings, but also about the nature of life, universal reality, the secret behind existence, what comes after death, the concept of the divine will and decree, the story of Satan and Adam (*‘alayhi as-Salâm* — may peace be upon him) and the reality of the conflict between truth and falsehood, guidance and misguidance, faith and disbelief. Acts of worship became dear to him such as praying at night, remembering Allah and reading the Qur’an. His character became sublime, and his heart and soul were purified.

2. He benefited a great deal from accompanying the Messenger of Allah (ﷺ) when he was calling the tribes to Islam. When the Messenger of Allah (ﷺ) was seeking support for his cause from the leaders of the tribes, Abu Bakr learned such people should not be bound by international treaties that were contrary to the requirements of supporting Islam and from which they were not able to free themselves. That is because their agreement to support the cause in this case would expose it to the danger of being destroyed by the states with whom they had those treaties and which would regard Islam as a threat to their existence and interests.[113]

Conditional protection or partial support would not achieve the desired goal. In the incident above, we can see that Banu Shaybân were not going to wage war against Chosroes if he wanted them to capture the Messenger of Allah (ﷺ) and hand him over; likewise, they were not going to wage war against Chosroes if he wanted to attack the Messenger of Allah (ﷺ) and his followers. For this reason, the negotiations failed.[114]

3. "No one can adopt the religion of Allah except the one who is prepared to defend it in all ways." This was the response of the Prophet (ﷺ) to al-Muthanna ibn Ḥârithah when he suggested to the Prophet (ﷺ) that he could protect him in the Arab land but not in the Persian land. Anyone who understands politics in depth will recognise the unparalleled farsightedness of the Prophet (ﷺ).[115]
4. The attitude of Banu Shaybân was one of dignity, chivalry and gallantry, which reflected great respect for the Prophet and showed that their offer and the extent to which they were able to protect him were clear. They explained that this message was something that kings would dislike.

Ten or more years later, Banu Shaybân became the first to shoulder the burden of confronting the kings, after the light of Islam dawned in their hearts. Al-Muthanna ibn Ḥârithah ash-Shaybâni was their military leader and courageous hero, who became one of the commanders of conquest during Abu Bakr's caliphate.

After accepting Islam, he and his people were among the bravest of the Muslims in fighting the Persians; prior to that, they had feared the Persians and never thought of fighting them. Rather, they had rejected the call of the Prophet (ﷺ) even after they were convinced, because of the possibility that it may lead to them fighting the Persians, which was unthinkable for them.

Thus, we learn of the greatness of this religion, by means of which Allah (ﷻ) raised the status of Muslims in this world and caused them to prevail on the earth. This is in addition to the eternal bliss that awaits them in the hereafter in the garden of delight.[116]

1.3

His migration with the Messenger of Allah (ﷺ) to Madinah

The Quraysh intensified their persecution of Muslims, and the harm done to them became more intense. Some of the Muslims migrated to Abyssinia once or twice, fleeing for the sake of their religion. This was followed by the migration to Madinah.

> It is a well known fact that Abu Bakr asked the Prophet (ﷺ) for permission to migrate, and he (ﷺ) replied:«Do not be hasty; perhaps Allah will give you a [travelling] companion.» (Bukhari)[117]

Abu Bakr had hoped that he would migrate in the company of the Prophet (ﷺ). 'Â'ishah (رضي الله عنها) tells us the story of the migration of the Messenger of Allah (ﷺ) and her father:

> «The Messenger of Allah (ﷺ) never failed to come to the house of Abu Bakr at one of the two ends of the day, either in the morning or the evening, until the day on which permission was given to the Messenger of Allah (ﷺ) to migrate and depart from among his people in Makkah. The Messenger of Allah (ﷺ) came to us in the early afternoon, at a time when he did not usually come. When Abu Bakr saw him, he said: The Messenger of Allah (ﷺ) has only come at this time because something has happened.
>
> When he came in, Abu Bakr gave up his seat for him, and the Messenger of Allah (ﷺ) sat down. There was no one

> with Abu Bakr except my sister Asmâ’ bint Abi Bakr and me.
>
> The Messenger of Allah (ﷺ) said: Send away the people who are with you.
>
> He asked: O Messenger of Allah, they are only my daughters. What is happening, may my father and mother be sacrificed for you?
>
> He replied: Allah has given me permission to leave and migrate.
>
> Abu Bakr requested: May I accompany you, O Messenger of Allah?
>
> He answered: [You may] accompany me.
>
> Abu Bakr said: O Prophet of Allah, these are two mounts that I have prepared for this.
>
> To show them the way, they hired ‘Abdullâh ibn ‘Urayqiṭ, a polytheist of Banul-Dayl ibn Bakr, whose mother was a woman from Banu Sahm ibn ‘Amr. They gave the two mounts to him, and he kept them and looked after them for that purpose.» (Bukhari)

There are some important details in a lengthy hadith narrated by Bukhari from ‘Â’ishah (رضي الله عنها), according to which ‘Â’ishah said:

> «Whilst we were sitting in the house of Abu Bakr one day in the early afternoon, someone said to Abu Bakr: Here comes the Messenger of Allah (ﷺ), covering his head — at a time when he did not usually come to us.
>
> Abu Bakr said: May my father and mother be sacrificed for him. By Allah, he has only come at this time for a reason. The Messenger of Allah (ﷺ) asked for permission to enter, and it was granted to him.

He came in and said to Abu Bakr: Send away those who are with you.

Abu Bakr said: They are only your family, may my father and mother be sacrificed for you, O Messenger of Allah.

He said: Permission has been given to me to leave.

Abu Bakr requested: May I accompany you, may my father and mother be sacrificed for you, O Messenger of Allah?

The Messenger of Allah (ﷺ) said: Yes.

Abu Bakr said: May my father be sacrificed for you, O Messenger of Allah; take one of these two mounts.

The Messenger of Allah (ﷺ) said: (I will pay you) its price.

We prepared them in the best way and put some food for the journey in a sack, and Asmâ' bint Abi Bakr tore a piece from her waist wrapper and tied up the mouth of the sack with it. For that reason she was called Dhât an-Niṭâqayn (the one with the two girdles).

Thereafter, the Messenger of Allah (ﷺ) and Abu Bakr went to a cave in Mount Thawr, where they hid for three nights. 'Abdullâh ibn Abi Bakr, who was a smart and keen-minded young man, would stay overnight with them. He would leave them at the end of the night, before dawn, and in the morning he would be with Quraysh as if he had spent the night in Makkah. Whenever he heard of any plan that came up, he understood it and relayed it to them at night.

'Âmir ibn Fuhayrah, the freed slave of Abu Bakr, would bring a flock of milch sheep to them in the evening, when part of the night had passed, and they would drink milk that was heated on a hot stone. At the end of the night, 'Âmir ibn Fuhayrah would drive away the sheep. He did that on each of these three nights.

> The Messenger of Allah (ﷺ) and Abu Bakr hired a man of Banul-Dayl, who was from Banu 'Abd ibn 'Adiyy, as an expert guide; he was an ally of the family of al-'Âṣ ibn Wâ'il as-Sahmi, and a follower of the religion of the disbelievers of Quraysh; however, they trusted him, so they gave their mounts to him and asked him to come to the cave of Thawr after three nights, on the morning of the third day. So 'Âmir ibn Fuhayrah and the guide set out with them and took them along the coastal route.» (Bukhari)

No one knew the time when the Messenger of Allah (ﷺ) left except 'Ali ibn Abi Ṭâlib (رضي الله عنه), Abu Bakr aṣ-Ṣiddeeq and the family of Abu Bakr. When the time agreed upon between the Messenger of Allah (ﷺ) and Abu Bakr came, they left through a door at the back of Abu Bakr's house, so that Quraysh would not follow them and prevent them from undertaking this blessed journey. They had made arrangements to be met at night by 'Abdullâh ibn 'Urayqiṭ in the cave of Thawr three days later.[118] The Prophet (ﷺ) offered supplication when he left Makkah for Madinah.[119] When he departed, he paused in al-Ḥazoorah, in the marketplace of Makkah, and said:

> «By Allah, you are the best land of Allah and the dearest land of Allah to Allah; if I had not been forced to leave you, I would never have left.» (An authentic hadith recorded by at-Tirmidhi)

Then the Messenger of Allah (ﷺ) and Abu Bakr set out. The polytheists tried to follow their tracks, but when they reached the mountain of Thawr, they got confused. They climbed the mountain and passed by the cave, at the mouth of which they saw a spider's web. They thought, "If anyone had gone in here, there would have been no web at its mouth."[120] This was a sign of the troops or hosts of Allah, as mentioned in the verse below:

﴾…And none knows the soldiers of your Lord except Him…﴿ *(Qur'an 74: 31)*

Despite all the precautionary measures that the Messenger of Allah (ﷺ) took, he put all his trust in Allah (ﷻ), with great hope of His help and support, always calling upon Him in the way that Allah had taught him.[121] Allah has mentioned in the Qur'an:

﴾And say: My Lord, cause me to enter a sound entrance and to exit a sound exit, and grant me from Yourself a supporting authority.﴿ *(Qur'an 17: 80)*

Allah (ﷻ) taught His Prophet (ﷺ) this supplication, with which he (ﷺ) could call upon Him. Through Prophet Muhammad (ﷺ), Allah also let the Ummah learn how to call upon Him and how to turn to Him, praying for a good entry [to Madinah] and a good exit [from Makkah] exhibiting the sincere intention of the journey, from beginning to end.

Sincerity is of immense value here, considering what the polytheists were attempting to do; they wanted to turn him away from what Allah had revealed to him. Sincerity also gives a sense of steadfastness, tranquillity, purity and devotion.

﴾…grant me from Yourself a supporting authority.﴿ *(Qur'an 17: 80)*

This part of the verse refers to strength and power by means of which to supersede the strength and power of the polytheists. The words ﴾from Yourself﴿ highlight a close connection to Allah, seeking help from Him directly and seeking His protection.

The one who calls upon Allah cannot seek power from anyone other than Him. He cannot be afraid except on the basis of divine authority. He cannot seek protection and support from a ruler or a man of high status unless he turns to Allah first. The call of Islam may find its way into the hearts of rulers and men of high status, who then become its troops and servants, and thus attain success. The call of Islam will not succeed if it becomes a tool in the hands of those who have power and high status. It comes from Allah, and it is higher than those who have authority and high status.[122]

When the polytheists surrounded the cave and were within sight, the Messenger (ﷺ) reassured Abu Bakr that Allah was with them.

> «It was narrated that Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) said: I said to the Prophet (ﷺ) when I was in the cave: If one of them looks down at his feet, he will see us.
>
> He said: What do you think, O Abu Bakr, of two for whom Allah is the third?» (Bukhari and Muslim)

Allah has recorded that in the verse in which He has mentioned:

﴾If you do not aid the Prophet — Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion: Do not grieve; indeed Allah is with us. And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah — that is the highest. And Allah is Exalted in Might and Wise.﴿ *(Qur'an 9: 40)*

After spending three nights in the cave, the Prophet (ﷺ) and his Companion left. The chase had died down, and the polytheists had given up on finding the Messenger of Allah (ﷺ). It is mentioned above that the Messenger of Allah (ﷺ) and Abu Bakr had hired a man from the tribe of Banud-Dayl whose name was 'Abdullâh ibn 'Urayqiṭ. He was a polytheist, but they trusted him. They gave him their mounts and agreed to meet him at the cave of

Thawr three days later with their mounts; he indeed came to them at the appointed time.

He took them along a road less travelled, so as to make it harder for the disbelievers of Quraysh who were pursuing them.[123] On the way to Madinah, the Prophet (ﷺ) passed by Umm Ma'bad ('Âtikah bint Ka'b al-Khuzâ'iyah), approximately 8 km away from the paved road, in the valley of Qadeed in the territory of Khuzâ'ah. She was the sister of Ḥubaysh ibn Khâlid al-Khuzâ'i, who narrated her story, which has been transmitted by narrators and biographers. Ibn Katheer said concerning her, "Her story is well known and was narrated by a number of chains of narration that support one another."[124]

The Quraysh had announced in the gatherings of Makkah that whoever brought the Prophet (ﷺ), dead or alive, would be given one hundred camels. This news spread among the Arab tribes in the vicinity of Makkah, and Surâqah ibn Mâlik ibn Ja'sham hoped to earn the reward promised by Quraysh. He strove hard to achieve that but Allah (ﷻ), through His decree which none can overcome, caused him to go back, warding off the harm from the Messenger of Allah (ﷺ) after Surâqah had striven to harm him.[125]

After the Muslims in Madinah heard that the Messenger of Allah (ﷺ) had set out from Makkah, they would go out every morning to an area outside Madinah, which had rocky and rough terrain that was difficult to pass through, watching out for him until the heat of the day drove them back.

One day, after they had watched out for him for a long time, they came back. When they had gone into their houses, a Jewish man climbed the wall of one of the fortresses looking for something, and he spotted the Messenger of Allah (ﷺ) and his Companions wearing white clothing, with a mirage making them seem to appear and disappear. The Jewish man could not help shouting at the top of his lungs, “O Arabs, here is your hope that you have been waiting for!”

The Muslims picked up their weapons and went to meet the Messenger of Allah (ﷺ) in the ḥarrah. He turned towards the right and halted among Banu ‘Umar ibn ‘Awf. That was on a Monday[126] in the month of Rabee‘ I.[127]

Abu Bakr stood up to address the people, and the Messenger of Allah (ﷺ) remained silent. Some of the Anṣâr who had never seen the Messenger of Allah (ﷺ) came and started greeting Abu Bakr, until the sun shone on the Messenger of Allah (ﷺ), and Abu Bakr turned to shade him with his cloak. At that point, the people realised which one was the Messenger of Allah (ﷺ).[128]

The day on which Prophet Muhammad (ﷺ) and Abu Bakr reached Madinah was a day of joy and celebration such as Madinah had never seen before. People put on their best clothes as if it was the day of *Eid* (one of the two annual Islamic celebrations that take place at the end of Ramadan and at the culmination of the Hajj pilgrimage). Indeed it was like the day of Eid, because that was the day on which Islam moved from the restrictions imposed in Makkah to a place where it could establish itself and spread — not only in this blessed spot of Madinah but to the rest of the world as well.

The people of Madinah recognised the great blessing that Allah had granted them and the honour for which Allah had singled them out. The city had become a place of refuge for the Messenger of Allah (ﷺ) and his Companions, the Muhâjireen. It had become a place of support for Islam, where the Islamic system was implemented in all aspects. The people of Madinah came out celebrating with joy and saying, "O Messenger of Allah, O Muhammad, O Messenger of Allah."[129]

After this great welcome, the like of which had never been seen in the history of humankind, the Messenger of Allah (ﷺ) moved on until he went to stay at the house of Abu Ayyoob al-Anṣâri (رضي الله عنه).[130] Abu Bakr went to stay with Khârijah ibn Zayd al-Khazraji al-Anṣâri.

Then began a series of troubles, difficulties and challenges that the Messenger of Allah (ﷺ) overcame to guarantee a bright future for the Muslim Ummah and state. A brilliant, humane civilisation was created on the basis of faith, piety, kindness and justice, after overcoming two of the strongest states which were ruling the world at that time, namely Persia and Byzantium.[131]

Abu Bakr was the trusted right-hand man of the Messenger of Allah (ﷺ) from the beginning of Islam until the death of the Prophet (ﷺ). Quietly and in depth, from the wellspring of prophethood, Abu Bakr learned faith, sincerity, resolve, piety and wisdom. This companionship bore fruits of righteousness, devotion, remembrance of Allah, love, purity, resolve, determination, sincerity and understanding.

After the death of the Messenger of Allah (ﷺ), Abu Bakr adopted a brilliant, well-known stance in Saqeefah Bani Sâ'idah. He sent the army of Usâmah and fought the apostasy wars; he set straight what had become corrupted, rebuilt what had been destroyed, gathered what had been scattered and corrected what had deviated.[132]

From Abu Bakr's migration with the Messenger of Allah (ﷺ), we learn a number of lessons, such as the following:

Allah has mentioned in the Qur'an:

﴾If you do not aid the Prophet — Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion: Do not grieve; indeed Allah is with us. And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah — that is the highest. And Allah is Exalted in Might and Wise.﴿ *(Qur'an 9:40).*

This verse indicated seven virtues of Abu Bakr, namely:

(i) The disbelievers expelled him

The disbelievers drove out the Messenger (ﷺ), ﴾one of two﴿, which implies that they were both driven out. This is what in fact happened.

(ii) He was the Prophet's only Companion

The one who was with him when Allah helped him, after the disbelievers drove him out, was Abu Bakr. He was the second of two, of whom Allah was the third. These words ﴾one of two﴿ refer to Abu Bakr. In every situation when there were none of the senior Companions with the Messenger of Allah (ﷺ) except one, that one was Abu Bakr, such as when he migrated to Madinah. When he stayed in the hut on the day of Badr, there was no one with him except Abu Bakr, and when he went out to the Arab tribes to call them to Islam, he was accompanied by Abu Bakr from among the senior Companions. This is a special type of companionship, which was not shared with anyone else, according to the consensus of the biographers of the Prophet (ﷺ).

(iii) He was the Prophet's Companion in the cave

The virtue of his being in the cave is clear from the text of the Qur'an.

> It is narrated in the hadith of Anas that: «Abu Bakr aṣ-Ṣiddeeq said: I looked at the feet of the polytheists above our heads when we were in the cave, and I said: O Messenger of Allah, if one of them looks at his feet, he will see us.
>
> He said: Abu Bakr, what do you think of two of whom Allah is the third?» (Bukhari and Muslim)

Scholars have unanimously agreed upon the soundness of this hadith and accepted it wholeheartedly. The meaning of this hadith is also what is indicated by the Qur'an.[133]

(iv) He was the Prophet's constant Companion

The words ﴾he said to his companion﴿ are not limited to his being his Companion in the cave only; rather he was his constant Companion who was with him in such a way that no one else was like him, and thus he was the only one who reached a level of perfection with regard to Companionship. This is something concerning which there is no difference of opinion among the biographers of the Prophet (ﷺ); hence, some of the scholars said that the virtues of Abu Bakr are unique and were shared by no one else.[134]

(v) He felt worried about the Prophet (ﷺ)

The words ﴾Do not grieve﴿ indicate that his Companion Abu Bakr cared about him, loved him and supported him, feeling worried to the point of being sad. A person only feels sad when he is worried for the one whom he loves. Abu Bakr's worry for the Prophet (ﷺ) was that if he was killed, Islam would be lost. Hence, when he accompanied him on the journey of migration, at times he walked ahead of him and at other times behind him. The Prophet (ﷺ) asked him about that, and he said, "I think of what may lie in wait, so I walk ahead of you, and I think of possible pursuit, so I walk behind you."[135]

According to a report narrated by Aḥmad in *Kitâb Faḍâ'il aṣ-Ṣaḥâbah*:

> «Abu Bakr began walking behind and ahead of him, and the Prophet (ﷺ) asked: What is the matter with you?
>
> He replied: O Messenger of Allah, I fear that you may be attacked from the front, so I walk ahead of you.
>
> When they reached the cave, Abu Bakr said: O Messenger of Allah, stay where you are until I make sure that it is safe. When Abu Bakr saw a hole in the cave, he put his foot in it and said: O Messenger of Allah, if there is something that could sting or bite, it will happen to me.» (Recorded by al-Ḥâkim and Ibn Katheer. According to Ibn Ḥajar, its chain of narration is interrupted.)[136]

He would not regard himself as an equal to the Prophet (ﷺ), nor would he have liked the Messenger of Allah (ﷺ) to be killed whilst he lived; rather, he chose to sacrifice himself, his family and his wealth. This is the duty of every believer, and Abu Bakr was the foremost among the believers in this regard.[137]

(vi) He was included with the Prophet (ﷺ) in a special, unique sense

The words ﴿indeed Allah is with us﴾ clearly indicate that Abu Bakr was included with the Prophet (ﷺ) in this statement; this is something that was unique to Abu Bakr and was not shared by anyone else. This indicates that He was with them both, in the sense of supporting them and helping them against their enemies. The Prophet (ﷺ) had told him that Allah was supporting them both and He would help them against their enemies. This was, in a sense, honouring and loving them, as Allah has mentioned in the Qur'an:

﴾Indeed, We will support Our messengers and those who believe, during the life of this world and on the day when the witnesses will stand.﴿ *(Qur'an 40: 51)*

This is the ultimate praise for Abu Bakr, because it indicates that he was one of those who, according to the Messenger of Allah (ﷺ), had attained a high level of faith. This meant that Allah would support him alongside His Messenger (ﷺ) in situations where the majority of people might fail except those whom Allah supports.[138]

Dr. 'Abdul-Kareem Zaydân said about the 'being with' mentioned in this verse *(Qur'an 9: 40)*:

> The divine 'being with' referred to in the verse ﴾indeed, Allah is with us﴿ is higher than that which is promised to those who fear Him and those who do good in the verse ﴾Indeed, Allah is with those who fear Him and those who are doers of good.﴿ *(Qur'an 16: 128)*, because the 'being with' mentioned here is only for the Messenger and his companion; it is not conditional upon a deed, such as fearing Allah or doing good. Rather it is exclusive to His Messenger and his companion [Abu Bakr] and this 'being with' is based on support with signs and miracles.[139]

(vii) He was with the Prophet (ﷺ) at the time of divine support and tranquillity

Allah has mentioned in the Qur'an:

﴾...And Allah sent down his tranquillity upon him and supported him with angels you did not see...﴿ *(Qur'an 9: 40)*

In the light of this verse, it can be concluded that Abu Bakr was the Companion of the Messenger of Allah (ﷺ) not only during the time of extreme fear but also at the time when divine support came to him.

The tranquillity and support that the Messenger of Allah (ﷺ) received with forces [angels] that people cannot see was also shared by his Companion. Abu Bakr received a greater share of this blessing than other people. This is an example of the eloquence and beauty of the Qur'an.[140]

1.3.1 The importance of planning and taking all possible measures, as demonstrated by the Messenger of Allah (ﷺ) and Abu Bakr (رضي الله عنه)

If we study the events of the migration and see the precision of planning, and how all possible measures were taken from the very outset and on an ongoing basis, we will realise one thing: planning according to the guidance of revelation was continuous during the life of the Prophet (ﷺ). Planning was a part of the Prophet's Sunnah, so it should also be a part of the divinely-ordained duties that a Muslim is required to fulfil. Those who prefer spontaneity on the grounds that planning is not part of the Sunnah are mistaken and are wronging themselves and the Muslims.[141]

When the time came for the Prophet (ﷺ) to migrate, precise and thorough planning was carried out. The plan was followed until it succeeded, despite the difficulties and obstacles that surrounded it. This is because every step was comprehensively thought out. The following are its important aspects:

- The Prophet (ﷺ) came to the house of Abu Bakr at a time when the heat of the day was at its peak, a time when no one was out and about; in fact it was a time when no one usually came to Abu Bakr. Why did he choose that time? So that no one would see him.

- He concealed his identity when coming to Abu Bakr. He came to his house with his head covered because that would make it harder to recognise him. (Bukhari)
- The Prophet (ﷺ) instructed Abu Bakr to tell the people present to leave the room, and when he spoke, he only spoke of migration and not about the destination.
- They departed at night from a back door in the house of Abu Bakr.[142]
- Precautions reached such a level that they took a route that was not well travelled, and for this, they sought help from an experienced guide who knew the desert routes well. That guide was a polytheist, but he was a man of good character and integrity, which indicates that the Messenger (ﷺ) did not refrain from seeking the help of experts regardless of their background.[143]

Shaykh 'Abdul-Kareem Zaydân explained that the basic principle is not to seek help from non-Muslims with regard to the Muslims' general affairs, but there is an exception to this rule: it is permissible to seek the help of non-Muslims, subject to certain conditions which include the following:

- An interest will be served or is more likely to be served by seeking this help;
- It should not be at the expense of Islam or any of its principles;
- There should be sufficient trust in the person whose help is sought;
- Seeking help should not stir up any doubts for the Muslims;
- There should be a real and exceptional need for seeking this help.

If these conditions are not met, it is not permissible to seek that help.[144]

Abu Bakr called his children to Islam and succeeded by the grace of Allah. He engaged his family in the service of Islam so that the migration of the Messenger of Allah (ﷺ) would succeed. He shared dangerous tasks among his children so as to achieve the practical implementation of the blessed plan of migration.

The role of 'Abdullâh ibn Abi Bakr (رضي الله عنه)

He played the role of intelligence with sincerity, uncovering enemy plans. 'Abdullâh was brought up to love his religion and to strive to support it on the basis of deep insight and with the best of intelligence and alertness. This is indicative of the extreme care taken by Abu Bakr in raising him.

His father outlined the role he would play in the migration, and he fulfilled it in the best manner. This was evident from his moving between the gatherings of the people of Makkah and listening to what they were saying during the day. In the evening, he would go to the cave and tell the Prophet (ﷺ) and Abu Bakr about what the people of Makkah were thinking and doing.

'Abdullâh played this role perfectly, and no one in Makkah doubted him. He would spend the night at the cave, keeping guard. As dawn would approach, he would return to Makkah, unnoticed.[145]

The role of 'Â'ishah and Asmâ'

Asmâ' and 'Â'ishah demonstrated sound upbringing when they prepared food for the Prophet (ﷺ) and their father, Abu Bakr, on the night of migration. The Mother of the Believers 'Â'ishah (رضي الله عنها) said:

> We made the best preparations for them — meaning the Messenger of Allah (ﷺ) and her father — we made for them food which we put in a sack, then Asmâ' cut a piece from her waist

> wrapper and tied it around the mouth of the sack. Hence she was called Dhât an-Niṭâqayn.[146]

The role of Asmâ' in putting up with harm and concealing the Muslims' secrets

Asmâ' (رضي الله عنها) played the role of a Muslim woman who understands her religion, keeps secrets and puts up with harm and hardship. She herself told the story:

> When the Messenger of Allah (ﷺ) and Abu Bakr left, a group of Quraysh — among whom was Abu Jahl ibn Hishâm — came and knocked at Abu Bakr's door. I went out to them, and they asked, "Where is your father, O daughter of Abu Bakr?"
>
> I said, "By Allah, I do not know where my father is."
>
> Abu Jahl raised his hand — and he was evil and shameless — and he slapped me on the cheek, making my earring fall off. Then they went away…[147]

This incident teaches Muslim women, generation after generation, how to conceal the Muslims' secrets from the enemy and how to persevere proudly before the forces of oppression and tyranny.

The role of Asmâ' in maintaining a sense of security and tranquillity in the house

Abu Bakr set out with the Messenger of Allah (ﷺ), carrying all his wealth, which was what he had left of his capital. It amounted to five or six thousand dirhams.

> Abu Quḥâfah came to check on his son's household and family. He had lost his sight, and he said: I am worried in case you have lost him and his wealth.
>
> Asmâ' said: No, Grandfather, he left a great deal for us.

> [Asmâ' explained:] I picked up some stones and put them in a niche where my father used to keep his money, then I put a cloth on top of them. I took his hand and said: Grandfather, put your hand on this money.
>
> He put his hand on it and said: It is fine; if he left this for you, then he did well. This should be enough for you.
>
> By Allah, he did not leave anything for us; but I wanted to reassure the old man.[148]

With this wise and smart approach, Asmâ' covered up for her father and reassured her blind grandfather, without telling him any lies. Her father had indeed left behind these stones that she piled up in order to reassure the old man. However, her father had left them with faith in Allah that could not be shaken by mountains or storms, and that could not be affected by a lack or an abundance of wealth. Their inheritance was assured, and their confidence was limitless; this allowed them to focus on important matters and not on trivialities. This sets an inspiring and unique example for the Muslim household, the like of which is not often found.

With this attitude, Asmâ' set a worthy example, which Muslim women and girls need to follow and emulate. Asmâ' stayed behind with her sisters in Makkah, never complaining about hardship or showing that she was in need.

This was until the Prophet (ﷺ) sent Zayd ibn Ḥârithah and his freed slave Abu Râfi', to whom he gave two camels and five hundred dirhams, to Makkah. They brought his two daughters, Fâṭimah and Umm Kulthoom; his wife Sawdah bint Zam'ah; and Usâmah ibn Zayd and his mother Barakah, who was known by the kunyah Umm Ayman. 'Abdullâh ibn Abi Bakr also travelled with them, bringing some of the children of Abu Bakr, and they all came to Madinah together.[149]

The role of 'Âmir ibn Fuhayrah, the freed slave of Abu Bakr

Many people usually ignore servants and pay little attention to them; however, the devoted preachers do not do that. Rather, they strive hard to guide everyone whom they meet. Hence, Abu Bakr educated his freed slave 'Âmir ibn Fuhayrah, who was dedicated to such an extent that he was ready to make sacrifices for Islam.

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) gave Fuhayrah an important role to play in the migration. He would take his flock of sheep out with the shepherds of Makkah, but he did not draw any attention to himself in any way. In the evening, he took the sheep of Abu Bakr to the Prophet (ﷺ); he milked them and slaughtered some. Then he complemented the role of 'Abdullâh ibn Abi Bakr by leaving the Messenger of Allah (ﷺ) and his Companion and going back to Makkah, following 'Abdullâh and erasing his tracks (by having the sheep walk over them, so that their pursuers would not be able to trace them). This is indicative of intelligence and clever preparation to ensure the success of the migration.[150]

An important lesson can be learned from Abu Bakr about how Muslims should pay attention to the servants that come to them from all over the world. They should treat them as human beings first of all and then teach them about Islam. Perhaps Allah will cause some of them to convey this religion as it should be.

Abu Bakr's recruitment of his family to serve the bearer of the message of Islam (the Prophet [ﷺ]) when he migrated is indicative of proper and brilliant planning and taking wise precautions: allocating to each person an appropriate role, filling all the gaps and covering all stages of the plan, limiting it to the necessary number of people and not going to extremes. The Messenger (ﷺ) took appropriate measures in a comprehensive manner according to ability… and as a result of that, divine care could be expected.[151]

Taking measures is essential and necessary, but it does not always mean getting the expected results. This is because this is something that has to do with the will and decree of Allah. Hence, putting one's trust in Him is also essential, along with taking complete and proper measures.

The Messenger of Allah (ﷺ) took all appropriate measures, but at the same time, his heart was with Allah (ﷻ), seeking His help and support so that his efforts might succeed. It is at this point that supplications may be answered and efforts may lead to a successful outcome.[152]

1.3.2 Abu Bakr's high morale and his weeping with joy

The effect of the Prophet's training could be seen in the high morale of Abu Bakr.

> When Abu Bakr wanted to migrate to Madinah, the Messenger of Allah (ﷺ) said to him: «Do not be hasty; perhaps Allah will give you a [travelling] companion.» (Bukhari)

Abu Bakr began to plan and make preparations for the migration. He bought two mounts and kept them at his home, feeding them in preparation for the journey. According to a report narrated by Bukhari, he fed tree leaves to two mounts that he had with him for four months. By means of his deep insight, in addition to his having been prepared to be a leader, he realised that the moment of departure would be difficult and might come suddenly. Hence, he prepared the means of transportation, organised food supplies and recruited his family to serve the Prophet (ﷺ).

When the Messenger of Allah (ﷺ) came and told him that Allah had given him permission to depart and migrate, he wept with joy. Concerning that, ʻÂ'ishah (رضي الله عنها) said, "By Allah, I never realised that anyone could weep from joy until I saw Abu Bakr weeping on that day." It was the ultimate in human joy, in which joy turns to weeping.

Abu Bakr understood the significance of this migration. He knew he would be the only person with the Messenger of Allah (ﷺ) for several days at least; he would be there to offer his life for his master, leader and beloved, the chosen Prophet (ﷺ). What greater success can there be in this life than that? Abu Bakr was on his own; he alone among all the people of Earth and all the Companions accompanied the leader of humankind all the time.[153]

The meaning of love for the sake of Allah (ﷻ) is demonstrated in Abu Bakr's concern when he was in the cave and was worried that the polytheists would see them. Abu Bakr is an example of how a devoted foot soldier of daʻwah should behave towards his sincere leader when danger surrounds him and he fears for his life. At that time, Abu Bakr was not worried about his own life; he did not fear death. If that had been the case, he would not have accompanied the Messenger of Allah (ﷺ) on this dangerous journey, knowing that the minimum punishment would be death if the polytheists captured him with the Messenger of Allah (ﷺ).

On the contrary, he feared for the life of the Messenger (ﷺ) and for the future of Islam if the Messenger (ﷺ) were to fall into the clutches of the polytheists.[154] Abu Bakr's paying attention to caution during his migration with the Prophet (ﷺ) is seen in many situations. When someone asked him, "Who is this man in front of you?" he said, "This is a guide, showing the way."

The questioner thought that Abu Bakr meant that he was showing him the route, when in fact he meant that he was showing him the way of goodness. This is indicative of how Abu Bakr made good use of ambiguity to avoid being cornered or having to tell a lie.[155] By answering the questioner in these ambiguous terms, he was putting into practice the security training that he had received from the Messenger of Allah (ﷺ). Because the migration was a secret, the Messenger of Allah (ﷺ) approved of what he had done.[156]

1.3.3 The art of guiding people and dealing with them in a tactful manner

The deep love for the Messenger of Allah (ﷺ) that filled Abu Bakr's heart during the migration was like the deep love that filled the hearts of all the Companions. This devoted love came from the heart and was sincere; it was not hypocritical or self-serving. It did not stem from the pursuit of worldly interests or gains, or for fear of something bad that might happen.

One of the reasons for this love for the Messenger of Allah (ﷺ) was his wise leadership: his staying up so that they could sleep, his striving hard so that they could rest, and his going hungry so that they could eat their fill. He used to share their joys and sorrows. If a leader, or someone in a position of responsibility among the Muslim Ummah, follows the example of the Prophet (ﷺ) in public and private life, performing good deeds are sincerely for the sake of Allah, he or she will be loved.[157]

Sound leadership means being able to lead people's hearts above all else. A sound leader easily interacts with people and has an impact upon them. The better the leadership, the better the troops; the more the leaders strive and sacrifice, the more their troops will love them. The Prophet (ﷺ) was merciful and compassionate towards his troops and followers. He did not migrate until after most of his Companions had migrated; there were none left but the poor, the weak and persecuted, and those who had missions connected to the migration.[158]

It is worth mentioning that Abu Bakr's love for the Messenger of Allah (ﷺ) was for the sake of Allah. The difference between love for the sake of Allah and love for the sake of anything else is highlighted by the fact that Abu Bakr loved the Prophet (ﷺ) for the sake of Allah alone, whereas the Prophet's paternal uncle, Abu Ṭâlib, loved him and supported him because of his own inclinations, not for the sake of Allah. Thus, Allah accepted the deed of Abu Bakr and revealed these words concerning him:

﴾But the righteous one will avoid it — [He] who gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favour to be rewarded but only seeking the countenance of his Lord, Most High. And he is going to be satisfied.﴿

(Qur'an 92: 17-21)

The actions of Abu Ṭâlib were not accepted; he was admitted to hell because he was a polytheist who did not strive for the sake of Allah. Abu Bakr did not seek any reward from any human being, either from the Prophet (ﷺ) or from anyone else; rather he believed in him, loved him, took care of him, and helped him, seeking thereby to draw close to Allah, seeking reward from Allah, and striving to follow and help in conveying His commands, prohibitions, promises and warnings.[159]

1.3.4 Abu Bakr's sickness in Madinah when he first migrated there

The migration of the Prophet (ﷺ) and his Companions from Makkah was a great sacrifice, as was expressed by

> the Prophet (ﷺ) when he said: «By Allah, you are the best land of Allah and the dearest land of Allah to Allah; if I had not been forced to leave you, I would never have left.» (An authentic hadith recorded by at-Tirmidhi)
>
> It was also narrated that 'Â'ishah (رضي الله عنها) said: «When the Messenger of Allah (ﷺ) came to Madinah, it was the worst land for fever; the water running in its valley had an odd taste, colour and smell. His Companions fell sick, but Allah spared His Prophet from that…Abu Bakr, 'Âmir ibn Fuhayrah and Bilâl were living in one house, and they were stricken by the fever.

I asked the Messenger of Allah (ﷺ) for permission to visit them, and he gave me permission. I went to visit them — and that was before the ruling on hijab was enjoined upon us — and only Allah knows how much they were suffering from the fever.

I drew close to Abu Bakr and said: O my father, how are you? He said [in verse]:

Every man wakes up in the morning with his family,
But death is closer to him than his shoelace.

I said: By Allah, my father does not know what he is saying. Then I went to 'Âmir ibn Fuhayrah and said: How are you, O 'Âmir?' He said [in verse]:

I have found death before my time…

I said: By Allah, 'Âmir does not know what he is saying.

When Bilâl felt a little better, he would go and lie down in the courtyard of the house and raise his voice, saying [in verse]:

Would that I could stay overnight in a valley wherein I would be surrounded by two types of good-smelling grass;

> *Would that one day I could drink of the water of Mijannah*[160]
> *and would that Shâmah and Ṭufayl [two mountains in Makkah] would appear before me.*

> I told the Messenger of Allah (ﷺ) about that and he said: «O Allah, make Madinah dear to us, as dear to us as Makkah, or more so. Make it healthy, and bless its weights and measures for us. Take away its fever and put it in al-Juḥfah (a city in what is now Saudi Arabia).» (Bukhari)

Allah (ﷻ) answered His Prophet's prayer. The Muslims recovered from fever, and Madinah became an excellent home for those who visited it and migrated to it from all kinds of environments and homelands.[161]

After settling in Madinah, the Messenger of Allah (ﷺ) began to lay a solid foundation for the Islamic state. He established bonds of brotherhood between the Muhâjireen and Anṣâr, built a mosque and drew up a covenant with the Jews. Expeditions began, and he paid attention to the economic and educational development of the new society. Abu Bakr was a sincere adviser to the Messenger of Allah (ﷺ) and stayed close to him in all situations; he was not absent from any event and never withheld any wealth or opinion.[162]

1.4

Abu Bakr in the field of jihad

According to the historians and biographers, Abu Bakr was present with the Prophet (ﷺ) at the Battle of Badr and at all other major events. He stood firm with the Messenger of Allah (ﷺ) on the day of the Battle of Uḥud when the people were defeated. On the day of Tabook, the Prophet (ﷺ) gave to him his greatest banner, which was black.[163] Ibn Katheer wrote, "The biographers agree that Abu Bakr aṣ-Ṣiddeeq did not stay behind in any of the campaigns of the Messenger of Allah (ﷺ)."[164]

Az-Zamakhshari said:

> He — meaning Abu Bakr — was always mentioned alongside the Messenger of Allah (ﷺ), and it will be like that forever. He accompanied him when he was young and spent his wealth on him when he was old; he provided a mount to carry him to Madinah and supplied food for the journey. He continued to spend his wealth on him throughout his life and gave his daughter to him in marriage. He stayed close to him when travelling and when at home. When he (the Prophet) died, Abu Bakr buried him in the apartment of 'Â'ishah (رضي الله عنها), the dearest of women to him.[165]

It was narrated from Salamah ibn al-Akwa':

> «I went on seven campaigns with the Prophet (ﷺ), and I went out on nine expeditions that he sent out. On one occasion, Abu Bakr was in charge of us, and on another occasion, Usâmah was in charge of us.» (Bukhari)

In this section, we will discuss the jihad activities of Abu Bakr so that we may see how he strove, offering himself, his wealth and his advice to support of the religion of Allah (ﷻ).

1.4.1 At the Battle of Badr

Abu Bakr participated in the battle of Badr, which took place in 2 AH. His exploits during this battle are well known. The most important of them are as follows.

His advice to engage the disbelievers in battle

When the Prophet (ﷺ) heard that the caravan had been saved but that the leaders of Makkah were still insisting on fighting the Prophet (ﷺ), he asked his Companions what they thought about the matter [and whether they should fight or not]. Abu Bakr stood up and spoke, and he spoke well. After him, 'Umar (رضي الله عنه) stood up and spoke, and he spoke well.[166]

His role in seeking information about the enemy

The Prophet (ﷺ) and Abu Bakr set out to find out about the condition of the polytheist army. The Prophet's biographers have narrated the following incident:

As they were exploring and moving about in the area, they met an old Arab man. The Messenger of Allah (ﷺ) asked him about the army of Quraysh and about the army of Muhammad and his Companions, and what he knew about the army. The old man said: I will not tell you anything until you tell me who you are.

> The Messenger of Allah (ﷺ) said: If you tell us, we will tell you.

> He said: Is it quid pro quo?
>
> He said: Yes.
>
> The old man said: I have heard that Muhammad and his Companions set out on such-and-such a day. If the one who told me was telling me the truth, then today they will be in such-and-such a place (which was the place where the Muslim army was). And I have heard that the Quraysh set out on such-and-such a day, and if the one who told me was telling me the truth, then today they are in such-and-such a place (which was the place where the polytheist army actually was).
>
> Then the old man said: I have told you what you wanted to know, so tell me: Who are you?
>
> The Messenger of Allah (ﷺ) said: We are from water.
>
> Saying that, the Prophet (ﷺ) and Abu Bakr left the old man, and this old man kept repeating: What does 'from water' mean? Does it mean from the water of Iraq?»[167]

From this episode it is clear how close Abu Bakr was to the Prophet (ﷺ), and Abu Bakr learned many lessons from the Messenger of Allah (ﷺ).

Guarding the Prophet (ﷺ) in his hut

When the Prophet (ﷺ) drew up the ranks for battle, he went back to his headquarters, which was a hut on a hill overlooking the battlefield. In the hut, Abu Bakr and a group of Anṣâri young men led by Sa'd ibn Mu'âdh were guarding the Messenger of Allah (ﷺ).[168]

> 'Ali ibn Abi Ṭâlib (رضي الله عنه) spoke of this event when he said: O people, who is the bravest of all people?
>
> They said: You are, Commander of the Faithful.

> He said: As for me, I defeated everyone with whom I engaged in single combat, but Abu Bakr was the bravest of all. We made a hut for the Messenger of Allah and said: Who will stay with the Messenger of Allah lest any of the polytheists attack him?
>
> By Allah, none of us stayed close to him, defending him, except Abu Bakr, and every time any polytheist got close, he would be confronted with Abu Bakr wielding his sword. Thus, he was the bravest of the people.[169]

Abu Bakr receives the glad tidings of victory and fights alongside the Messenger of Allah (ﷺ)

After taking appropriate measures, the Messenger of Allah (ﷺ) turned to his Lord, urging Him to grant victory as He had promised.

> «He (ﷺ) supplicated: O Allah, grant me what You have promised me. O Allah, if You cause this band of Muslims to be destroyed, You will never be worshipped on earth.
>
> He kept on supplicating and seeking help until his cloak fell (from his shoulders). Abu Bakr picked it up and put it back on his shoulders, saying: O Messenger of Allah, you have beseeched your Lord enough; He will certainly grant you what He has promised you.» (Muslim)
>
> Then Allah revealed the words:
>
> ﴾[Remember] when you asked help of your Lord, and He answered you...﴿ *(Qur'an 8: 9)*
>
> According to another report from Ibn 'Abbâs (رضي الله عنه): «The Prophet (ﷺ) said on the day of Badr: O Allah, fulfil Your promise. O Allah, if You will, You will never be worshipped.

> Abu Bakr took him by the hand and said: Allah is sufficient for you.
>
> The Prophet (ﷺ) went out saying:
>
> ﴾[Their] assembly will be defeated, and they will turn their backs [in retreat].﴿ *(Qur'an 54: 45)*» (Muslim)
>
> The Prophet (ﷺ) dozed off when he was in the hut. «When he woke up, he (ﷺ) said: Be of good cheer, Abu Bakr, for the victory of Allah has come to you. Here is Jibreel, holding the reins of his horse, riding it through the dust.
>
> Then the Messenger of Allah (ﷺ) went out to the people and encouraged them to fight.» (Bukhari)

From this event, Abu Bakr learned an important lesson about sincerity, devotion and turning to Allah alone, prostrating and kneeling before Him so that He might send His victory. This event remained deeply rooted in Abu Bakr's heart and conscience, and he followed the example of the Messenger of Allah (ﷺ) in doing the same during similar times and circumstances. This event remains a lesson for all leaders, rulers and individuals; they should follow the example of the Prophet (ﷺ) and his noble Companions.

When the fighting grew intense, the Messenger of Allah (ﷺ) came down and urged the people to fight, and they remained steadfast, remembering Allah (ﷻ). The Prophet (ﷺ) fought fiercely as well, with Abu Bakr by his side.[170]

Abu Bakr displayed unparalleled bravery and courage. He was prepared to fight every stubborn disbeliever, even if it were his own son. His son 'Abdur-Raḥmân took part in this battle on the side of the polytheists. He was one of the bravest Arabs and one of the best archers of Quraysh. When he became a Muslim, he said to his father, "I had the opportunity [to shoot at you] on the day of Badr, but I decided not to do so." Abu Bakr said, "But if I had had the opportunity [to shoot at you], I would not have turned away."[171]

Aṣ-Ṣiddeeq (رضي الله عنه) and the prisoners of war

«Ibn 'Abbâs (رضي الله عنهما) said: When the prisoners were captured, the Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar: What do you think [we should do] with these prisoners?

Abu Bakr said: O Prophet of Allah, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the disbelievers. Perhaps Allah will guide them to Islam.

The Messenger of Allah (ﷺ) asked: What do you think, O son of al-Khaṭṭâb?

He replied: No, by Allah, O Messenger of Allah. I do not think as Abu Bakr thinks. I think that you should hand them over to us so that we may behead them. You should hand 'Aqeel over to 'Ali so that he may behead him, and you should hand over So-and-so — a relative of 'Umar's — to me so that I may behead him, for these are the leaders and prominent figures of disbelief.

The Messenger of Allah (ﷺ), however, inclined towards the view of Abu Bakr, and he did not incline towards what 'Umar had said.

The next day, 'Umar came and found the Messenger of Allah (ﷺ) and Abu Bakr sitting and weeping.

'Umar asked: O Messenger of Allah, tell me why you and your Companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you.

The Messenger of Allah (ﷺ) said: I am weeping because of what your Companion suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree (a tree that was close to the Prophet of Allah [ﷺ]). Then Allah revealed the words:

﴿It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the hereafter. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.﴾ *(Qur'an 8: 67-69)*

So Allah permitted the booty to them.» (Muslim)

According to a report from 'Abdullâh ibn Mas'ood (رضي الله عنه):

On the day of Badr, the Messenger of Allah (ﷺ) asked: What do you think [we should do] with these prisoners?

Abu Bakr suggested: O Messenger of Allah, they are your people and your family; let them live, and do not be hasty concerning them, for perhaps they will repent and Allah will accept their repentance.

'Umar said: O Messenger of Allah, they expelled you and disbelieved in you; bring them and behead them.

'Abdullâh ibn Rawâḥah said: O Messenger of Allah, find a valley with a great deal of wood and put them there. Set it on fire and burn them.

Al-'Abbâs said: [If you do that] you will sever your ties of kinship.

The Messenger of Allah (ﷺ) went inside and did not give them any response. Some people thought that he would follow the view of Abu Bakr, and others thought that he would follow the view of 'Umar or 'Abdullâh ibn Rawâḥah. Then the Messenger of Allah (ﷺ) came out and said: Verily, Allah makes the hearts of some people soft, until they are softer than milk; and verily Allah makes the hearts of some people hard, until they are harder than rock. You, O Abu Bakr, are like 'Eesâ when he said:

﴿If You should punish them — indeed they are Your servants; but if You forgive them — indeed it is You who is the Exalted in Might, the Wise.﴾ *(Qur'an 5: 118)*

And you, O 'Umar, are like Nooḥ when he said:

﴿...My Lord, do not leave upon the earth an inhabitant from among the disbelievers.﴾ *(Qur'an 71: 26)*

And, O 'Umar, you are like Moosâ when he said:

﴿...Our Lord, indeed You have given Pharaoh and his establishment splendour and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.﴾ *(Qur'an 10: 88)* (Recorded by Aḥmad with a weak chain of narrators)

Whenever the Prophet (ﷺ) consulted his Companions, the first one to speak was Abu Bakr. After him, the others gave or did not give their opinion. Sometimes no one but Abu Bakr would speak, and the Prophet (ﷺ) would follow his view only; if someone else disagreed with it, he would follow the opinion of Abu Bakr and not that of the one who held a different view.[17]

1.4.2 At Uḥud and Ḥamra' al-Asad

On the day of Uḥud, the Muslims learned a difficult lesson. The Companions had scattered from around the Prophet (ﷺ) and were dispersed all over the battlefield. It was rumoured that the Messenger (ﷺ) had been killed. The reactions of the Companions differed from one another; the battlefield was very spacious and each person was concerned only with himself.

Abu Bakr drove his horse through all the ranks and was the first one to reach the Messenger of Allah (ﷺ). Abu Bakr, Abu ‘Ubaydah ibn al-Jarrâḥ, ‘Ali, Ṭalḥah, az-Zubayr, ‘Umar ibn al-Khaṭṭâb, al-Ḥârith ibn aṣ-Ṣummah, Abu Dujânah, Sa‘d ibn Abi Waqqâṣ and others rallied around the Prophet (ﷺ) and headed with him towards a mountain pass of Uḥud in an attempt to regain military power and boost morale.[173]

Later, whenever Abu Bakr would recall Uḥud, he would say: That was a day that was all for Ṭalḥah. Then he would start telling the story:

> I was the first one to turn back towards the Prophet (ﷺ) on the day of Uḥud. I saw a man fighting for the sake of Allah and defending the Prophet, and I said: Let it be Ṭalḥah, because I missed what I missed. There was a man between me and the polytheists whom I did not recognise; I was closer to the Messenger of Allah (ﷺ) than him, and he was walking very fast in a way that I was not walking. He turned out to be Abu ‘Ubaydah. We came to the Messenger of Allah (ﷺ) and found that one of his front teeth had been broken and his face cut, and two of the rings of chain mail had become embedded in his cheek.
>
> The Messenger of Allah (ﷺ) said (according to his biographers): Go and save your Companion — meaning Ṭalḥah, who was bleeding — but we did not listen to what he said. I went to remove the rings of chain mail from his face, but Abu ‘Ubaydah said: I urge you to let me do that, so I let him. However, he did not want to do it with his hand, lest it harm the Messenger of Allah (ﷺ). He grasped it with his teeth and brought out one of the two circles, and his other tooth fell out when the ring came out. Abu ‘Ubaydah was one of the most handsome of those who lost teeth… Then we took care of the Messenger

> of Allah (ﷺ). Thereafter, we went to Ṭalḥah who was in one of these holes; we found that he had seventy-odd injuries from swords and arrows and his finger had been cut off, so we took care of him.[174]

The status of Abu Bakr during this battle becomes clear from the hadith narrating that:

> «Abu Sufyân asked: Is Muhammad among the people? The Prophet (ﷺ) told them not to answer him. He asked: Is Ibn Abi Quḥâfah [Abu Bakr] among the people? Finally, he asked: Is Ibn al-Khaṭṭâb among the people? He went back to his companions and said: They must have been killed, because if they were alive, they would have answered.» (Bukhari)

This indicates that Abu Sufyân, leader of the polytheists, thought that the mainstays of Islam, namely the Messenger of Allah (ﷺ), Abu Bakr and 'Umar (رضي الله عنه), had been killed.[175]

When the polytheists tried to capture the Muslims and eradicate them, the Prophet's plan pre-empted their scheme. The Messenger of Allah (ﷺ) ordered the Muslims, despite their injuries, to set out in pursuit of the polytheists. They responded to Allah and His Messenger, despite their pain.

> «It was narrated that 'Â'ishah (رضي الله عنها) said to 'Urwah ibn az-Zubayr, concerning the verse:
>
> ﴿Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.﴾
>
> *(Qur'an 3: 172)*
>
> O son of my sister, your father was one of them. On the day of Uḥud, when there befell the Messenger of Allah (ﷺ) what befell him and the polytheists left, he was afraid that they would come back and he said: Who will pursue them?

He chose seventy men, among whom were Abu Bakr and az-Zubayr.» (Muslim)

1.4.3 The campaigns of Banu an-Naḍeer, Banu al-Muṣṭaliq, the Trench and Banu Quraydhah

Banu an-Naḍeer

«The Prophet (ﷺ) set out for Banu an-Naḍeer to ask them to help pay the blood money for two men of Banu ‘Âmir whom ‘Amr ibn Umayyah had killed by mistake. ‘Amr had not known about the covenant between Banu ‘Âmir and the Prophet (ﷺ); there had been an alliance and covenant between Banu an-Naḍeer and Banu ‘Âmir.

When the Prophet (ﷺ) reached them, they said: Yes, Abul-Qâsim, we will help you with whatever you want.

Then they went away and said to one another: You will never again find the man in a situation like this. (The Messenger of Allah (ﷺ) was sitting beside the wall of their houses.)

They said: Who will go up on the roof of this house and throw a rock on him, so that we might be rid of him?

‘Amr ibn Jiḥâsh ibn Ka‘b volunteered. He climbed up to throw the rock onto him, as he had said he would. The Messenger of Allah (ﷺ) was with a group of his Companions, including Abu Bakr, ‘Umar and ‘Ali.

The Messenger of Allah (ﷺ) received news from heaven of what they were planning to do, so he got up and went back to Madinah.

When his Companions wondered what was keeping him, they went to look for him, and they saw a man coming from

Madinah. They asked about him (ﷺ), and the man said: I saw him entering Madinah.

The Companions of the Prophet (ﷺ) went to him, and he told them what treachery the Jews had been planning.

The Prophet (ﷺ) sent Muhammad ibn Maslamah to tell them to leave the vicinity, while the hypocrites sent word encouraging them to stay and promising support. This raised their morale; Ḥuyay ibn Akhṭab felt reassured and sent word to the Messenger of Allah (ﷺ) saying that they would not leave, declaring that there was no covenant between them.

At that point, the Messenger of Allah (ﷺ) ordered the people to go out to fight them, and they besieged them for fifteen days. The Prophet (ﷺ) issued orders to prepare for war against them and march towards them; he appointed Ibn Umm Maktoom in charge of Madinah. That was in the month of Rabee‘ I.

He marched towards them and besieged them for six nights, during which the prohibition on alcohol was revealed. They fortified themselves inside their strongholds. Then the Messenger of Allah (ﷺ) ordered that the palm trees should be cut down and burned. Later, he expelled them with whatever their camels could carry of their property, apart from weapons. After that, *Soorat* (chapter of the Qur'an) al-Ḥashr was revealed.» (Bukhari)

Banu al-Muṣṭaliq

Banu al-Muṣṭaliq wanted to attack Madinah; thus, the Messenger of Allah (ﷺ) went out to meet them on the third of Sha‘bân, 5 AH with seven hundred Companions.

According to Ibn Katheer, when the Muslims reached the place where they were, the Prophet (ﷺ) gave the banner of Muhâjireen to Abu Bakr aṣ-Ṣiddeeq (or some said to 'Ammâr ibn Yâsir), and he gave the banner of the Anṣâr to Sa'd ibn 'Ubâdah.

> Then he (ﷺ) instructed 'Umar ibn al-Khaṭṭâb to call out to the people: Say *lâ ilâha illâ Allâh* (there is none worthy of worship but Allah) and save yourselves and your wealth. They refused, and arrows were exchanged between the two sides. The Messenger of Allah (ﷺ) ordered the Muslims to attack as one man, and no one escaped from them. Ten from Banu al-Muṣṭaliq were killed, and all the rest were captured, whereas only one man was killed on the Muslim side.[176]

The Battle of the Trench and Banu Quraydhah

During these two campaigns, Abu Bakr accompanied the Prophet (ﷺ). On the day of the Battle of the Trench, he carried dirt in his garment, and joined the Companions to speed up the process of digging the ditch in record time. This enabled the ditch to achieve its goal of resisting the polytheists.[177]

1.4.4 At Hudaybiyah

In the month of Dhul-Qa'dah 6 AH, the Messenger of Allah (ﷺ) set out, with 114 of his Companions, to visit the Sacred Mosque in Makkah. He brought sacrificial animals with him and put on the clothing worn by pilgrims for *'umrah* (a minor, non-obligatory pilgrimage to Makkah), so that the people would be assured that he did not want to fight and would know that he had only set out as a visitor coming to venerate the sacred house of Allah.

> «The Prophet (ﷺ) sent out a spy from Banu Khuzâ'ah, who came back with news that the people of Makkah had

> gathered to prevent him from reaching the Kaaba. He said: Advise me, O people.
>
> Abu Bakr said: O Messenger of Allah, you have set out towards this house, not intending to fight or kill anyone, so go ahead, and we will fight whoever tries to stop us.
>
> The Prophet (ﷺ) said: Proceed in the name of Allah.
>
> The Quraysh got very angry and swore that the Messenger (ﷺ) would not enter Makkah by force. Negotiations took place between the people of Makkah and the Messenger of Allah (ﷺ); the Prophet (ﷺ) decided to respond to any request made by the people of Makkah if they wanted to uphold ties of kinship.» (A sound hadith recorded by al-Bayhaqi and an-Nasâ'i)

Negotiations

Representatives of Quraysh came to negotiate with the Prophet (ﷺ). The first one to come was Budayl ibn Warqa', from Khuzâ'ah. When he found out what the aim of the Prophet (ﷺ) and the Muslims was, he went back to the people of Makkah. Then Mikraz ibn Ḥafṣ came, then al-Ḥulays ibn 'Alqamah, then 'Urwah ibn Mas'ood ath-Thaqafi. A discussion took place between the Prophet (ﷺ) and 'Urwah ibn Mas'ood ath-Thaqafi, and Abu Bakr and some other Companions also took part in this discussion.[178]

> «'Urwah said: O Muhammad, have you collected people from different tribes and brought them to your homeland to attack it and destroy it with them? The Quraysh have come out, bringing their milch camels with them (meaning that they had come out, men and women, young and old) and they have put on their tiger skins (meaning that they wanted to fight); also, they have pledged to Allah that you will

> never enter their land by force. By Allah, I expect that these people (meaning the Companions of the Prophet [ﷺ]) will desert you (in battle).
>
> Abu Bakr said: Go suck your idol's private parts — do you think that we will run away and leave him?
>
> 'Urwah asked: Who is that?
>
> The Prophet (ﷺ) said: Abu Bakr.
>
> He said: By the One in Whose hand is my soul, were it not for a favour that you did for me once that I did not repay, I would have answered you.» (Bukhari)

Abu Bakr had done a favour for him before that, so he showed respect to him and did not respond to these words.

'Urwah ibn Mas'ood tried to launch a psychological assault on the Muslims so as to crush their morale. He spoke of the military strength of the Quraysh and exaggerated in his portrayal of the situation by stating that the outcome would undoubtedly be in favour of the Quraysh. He tried to stir up trouble and create confusion and division in the Muslim ranks by trying to create mistrust between the leader and his troops. That was when he said to the Prophet (ﷺ), "Have you collected people from different tribes…? I expect that these people will desert you (in battle)."

Abu Bakr's powerful response was aimed at undermining 'Urwah's morale, and his attitude was based on strong faith, concerning which Allah (ﷻ) has said:

﴾So do not weaken and do not grieve, and you will be superior if you are [true] believers.﴿ *(Qur'an 3: 139)*

His attitude towards the peace deal

When the polytheists, led by Suhayl ibn 'Amr, reached an agreement with the Messenger of Allah (ﷺ), Abu Bakr had no objection to what the Messenger of Allah (ﷺ) had agreed upon regarding the polytheists' demands. However, to some, this deal appeared to be unfair or unjust towards the Muslims. He submitted to the decision of the Prophet (ﷺ) because of his certainty that the Prophet (ﷺ) did not speak on the basis of whims and desires, and that he had done that because Allah (ﷻ) had told him to.[179]

'Umar ibn al-Khaṭṭâb (رضي الله عنه) came to the Messenger of Allaḥ (ﷺ) expressing his objection to this agreement.

> «He asked the Messenger of Allah (ﷺ): Are you not the Messenger of Allah?
>
> He (ﷺ) replied: Yes, indeed.
>
> He inquired: Are we not Muslims?
>
> He (ﷺ) answered: Yes, indeed.
>
> He queried: Are they not polytheists?
>
> He (ﷺ) said: Yes, indeed.
>
> He persisted: Why should we accept a humiliating deal with regard to our religion?
>
> The Prophet (ﷺ) stated: I am the Messenger of Allah, and I will never disobey Him.» (Bukhari)

According to another report: I am the slave of Allah and His Messenger; I will never go against His command, and He will never forsake me.[180]

> «'Umar (رضي الله عنه) said: Didn't you tell us that we would come to the Kaaba and circumambulate it?
>
> He (ﷺ) asked: Yes, but did I tell you that we would come to it this year?
>
> He replied: No.
>
> The Prophet (ﷺ) said: You will visit it and circumambulate it.» (Bukhari)

Ibn Hishâm reported that:

> ‘Umar went to Abu Bakr and said to him: O Abu Bakr, is he not the Messenger of Allah?
>
> Abu Bakr replied: Yes, indeed.
>
> He inquired: Are we not Muslims?
>
> He answered: Yes, indeed.
>
> ‘Umar queried: Are they not polytheists?
>
> Abu Bakr said: Yes, indeed.
>
> He said: Then why should we accept a humiliating deal with regard to our religion?
>
> Abu Bakr said, advising ‘Umar to stop arguing and objecting: Adhere to his way. I bear witness that he is the Messenger of Allah and that truth is what he enjoins. He will never go against the command of Allah, and Allah will never forsake him.[181]

The response of Abu Bakr was like the response of the Messenger of Allah (ﷺ), even though Abu Bakr did not hear the Prophet’s answer to ‘Umar. Abu Bakr was more submissive to Allah and His Prophet (ﷺ) than ‘Umar, even though ‘Umar was *muḥaddath* (inspired). The status of ṣiddeeq is superior to the status of muḥaddath because a ṣiddeeq accepts everything that the infallible Messenger (ﷺ) says or does.[182]

Later on, Abu Bakr spoke of this great victory that was achieved at Hudaybiyah, saying (according to reports):

> There was no victory that was greater for Islam than the victory of Hudaybiyah, but the people at that time could not see what transpired between Muhammad and his Lord. People are too hasty, but Allah is not hasty like people, and He directs their course until they reach what He wants. I looked at Suhayl ibn ‘Amr during the Farewell Pilgrimage, when he was standing in the place of sacrifice, bringing animals to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) slaughtered them

with his own hand, and he called the barber to shave his head. I looked at Suhayl picking up his hair and putting it on his own eyes. I remembered him refusing to agree, on the day of Hudaybiyah, to write the words: 'In the name of Allah, the Most Gracious, the Most Merciful,' and refusing to write the words, 'Muhammad, the Messenger of Allah (ﷺ)'. I praised Allah, Who guided him to Islam."[183]

1.4.5 In the campaign to Khaybar and the expedition to Najd and Banu Fizârah

The campaign to Khaybar

The Messenger of Allah (ﷺ) lay siege to Khaybar and prepared to fight them. The first commander he sent was Abu Bakr. He sent him to some of the fortresses of Khaybar to fight, but Abu Bakr came back without having conquered them, although he did his best. Then he sent 'Umar (رضي الله عنه), who fought them but came back without having conquered them.

> «The Prophet (ﷺ) said: I shall give the banner tomorrow to a man who loves Allah and His Messenger. That man was 'Ali ibn Abi Ṭâlib.» (Bukhari)

Some of the Companions of the Prophet (ﷺ) suggested cutting down the palm trees so as to put more pressure on the Jews; the Prophet (ﷺ) agreed to that, so the Muslims hastened to cut them down.

Abu Bakr went to the Prophet (ﷺ) and suggested that he should not cut down the palm trees because of the loss that it would cause to the Muslims, whether Khaybar was conquered by force or by means of a peace treaty. The Prophet (ﷺ) accepted the advice of Abu Bakr and called out to the Muslims to stop cutting down the palm trees. Thus, they refrained.[184]

Expedition to Najd

Ibn Sa'd narrated from Iyâs ibn Salamah that his father said: The Messenger of Allah (ﷺ) sent Abu Bakr to Najd and put him in charge of us. We ambushed some people from Hawâzin, and I killed seven people with my own hands. Our slogan [on that campaign] was: Put to death.[185]

Banu Fizârah

> «Imam Aḥmad narrated via Iyâs ibn Salamah from his father, who said: We set out with Abu Bakr ibn Abi Quhâfah. The Prophet (ﷺ) appointed him in charge of us, and we raided Banu Fizârah. When we drew close to the oasis, Abu Bakr instructed us to stop at the end of the night (in order to rest and sleep lightly before resuming the journey at dawn).
>
> When we had prayed the obligatory dawn prayer, Abu Bakr ordered us to launch our attack, and we fought against whomever we met there, for control of the water. Then I looked at a group of people, among whom were some children and women, who were heading towards the mountain. I was pursuing them, and I was afraid that they would reach the mountain before I did, so I shot an arrow that landed between them and the mountain. Thereafter, I brought them to Abu Bakr, who was near the water.
>
> Among them was a woman who was wearing a leather coat, and she had a daughter who was one of the most beautiful Arabs. Abu Bakr gave her to me, and I did not touch her at all until I came to Madinah, where I slept and never touched her.

> The Messenger of Allah (ﷺ) met me in the marketplace and said to me: O Salamah, give the woman to me.
>
> I said: By Allah, O Messenger of Allah, I like her, and I have never touched her.
>
> The Messenger of Allah (ﷺ) remained silent and left me. The next day, the Messenger of Allah (ﷺ) met me in the marketplace and said to me: O Salamah, give the woman to me.
>
> I said: O Messenger of Allah, by Allah, I have not touched her, and she is yours.
>
> The Messenger of Allah (ﷺ) sent her to the people of Makkah who were holding some Muslim prisoners; he ransomed them with this woman.» (Abu Dâwood; the grade for this hadith is acceptable)

1.4.6 The compensatory *'umrah* and Dhât as-Salâsil

The compensatory 'umrah

Abu Bakr was among the Muslims who went with the Messenger of Allah (ﷺ) to perform 'umrah in order to make up for the 'umrah that the polytheists had prevented them from performing.[186]

The expedition of Dhât as-Salâsil

Râfi' ibn 'Amr aṭ-Ṭâ'i (رضي الله عنه) said:

> The Messenger of Allah (ﷺ) sent 'Amr ibn al-'Âṣ as the head of the army of Dhât as-Salâsil (a place beyond Wâdiy al-Qurâ', a distance of ten days' travel from Madinah). He sent with him, in that army, Abu Bakr, 'Umar, and other senior Compan-

ions. They set out and travelled until they halted at Jabal Ṭayy, where ‘Amr said: Look for a man to show us the way.

They said: We do not know of anyone except Râfi‘ ibn ‘Amr.

During the jâhiliyah, he had been a thief who acted alone. When the campaign was over and we reached the place we had set out from, I had begun to feel at ease with Abu Bakr. He had a long robe-like dress. When he rode, he would hold it together with pins; when he dismounted, he would spread it out.

I came to him and said: O owner of the pins, I feel most at ease with you among all your companions. Tell me something which, if I learn it, could make me like you; however, do not make it long, lest I forget it.

He asked: Can you remember five things?

I replied: Yes.

He said: Bear witness that there is none worthy of worship other than Allah and that Muhammad is His slave and His Messenger, establish the five daily prayers, pay the zakâh of your wealth if you have wealth, perform pilgrimage to the house, and fast during Ramadan. Can you remember that?

I said: Yes.

He further said: Never be in a leading position over two.

I asked: Can the position of leadership be among anyone other than you, the town dwellers?

He said: Soon, positions of leadership will become widespread, until that reaches you and people who are lower in status than you. When Allah sent His Prophet (ﷺ), the people entered Islam; some of them entered it for the sake of Allah, so He guided them, but some of them entered it reluctantly. All of them are under the protection of Allah. If a man becomes the leader and he does not establish justice among the people when they wrong one another, Allah will punish him. A man among you may see his neighbour's sheep taken by force; if he remains angry for his neighbour's sake, Allah will be supporting him.[187]

In this advice, there are lessons for the Muslims from the great Companion Abu Bakr aṣ-Ṣiddeeq, who was educated at the hands of the Messenger of Allah (ﷺ). The most important of these lessons include the following:

- The importance of acts of worship such as prayer, because it is the foundation of the religion, along with zakâh, fasting and Hajj.
- Not seeking positions of leadership at all.

  The Messenger of Allah (ﷺ) advised Abu Dharr al-Ghifâri: «It is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfils all obligations and does all duties required.» (Muslim) This is how Abu Bakr understood the position of leadership.
- Allah (ﷻ) forbade wrongdoing for Himself, and He forbade His slaves to wrong one another because wrongdoing will be darkness on the Day of Resurrection. He also forbade wronging the believers; the Messenger of Allah (ﷺ) said:

  «Allah said: Whoever takes a close friend of Mine as an enemy, I declare war on him...» (Bukhari)

  They are under the protection and care of Allah, and Allah deserves to get angry for the sake of those who are under His protection.[188]
- At the time of the first generation, the leaders of the Ummah were the best of them. However, there came a time when leadership became widely available, and it increased until it was attained by those who were not qualified for it. The position

of leadership is becoming easier to attain, and soon it will become widely available until it is attained by those who are not qualified for it.[189]

- During the campaign of Dhât as-Salâsil, we see the distinct attitude of Abu Bakr with regard to respecting leaders. This proves that Abu Bakr had strong character, the ability to shape men, and the right way of expressing his respect and appreciation for them.[190]

  > «It was narrated that 'Abdullâh ibn Buraydah said: The Messenger of Allah (ﷺ) sent 'Amr ibn al-'Âṣ on the campaign to Dhât as-Salâsil, with Abu Bakr and 'Umar among his troops. When they reached the battlefield, 'Amr instructed them not to light fires. 'Umar got angry and wanted to go to him, but Abu Bakr told him not to do that and said to him: The Messenger (ﷺ) only appointed him as a leader over you because of his knowledge and experience in war. Hearing that, 'Umar calmed down.»[191]

1.4.7 The conquest of Makkah, the battle of Ḥunayn, and the siege of Taif

The conquest of Makkah (8 AH)

The reason for the conquest of Makkah after the treaty of Hudaybiyah was mentioned by Ibn Is-ḥâq, who said:

> «Az-Zuhri narrated to me from 'Urwah ibn az-Zubayr, from al-Miswar ibn Makhramah and Marwân ibn al-Ḥakam that they both told him that according to the treaty of Hudaybiyah, whoever wanted to enter into an alliance with Muhammad could do so, and whoever wanted to enter into an al-

liance with Quraysh could do so. Both would be bound by the conditions of the treaty.

Khuzâ'ah leapt at this opportunity and said: We will enter into an alliance with Muhammad and be bound by the same conditions as him.

Banu Bakr leapt at this opportunity and said: We will enter into an alliance with Quraysh and be bound by the same conditions as them.

It stayed like that for seventeen or eighteen months until one night, Banu Bakr attacked Khuzâ'ah at a water source called al-Wateer, which was close to Makkah.

The Quraysh said: Muhammad will not know about us, and it is dark, so no one can see us. Because of their hatred of the Messenger of Allah (ﷺ), they helped Banu Bakr with mounts and weapons, and they fought alongside them.

After this, 'Amr ibn Sâlim came to Madinah and pleaded with the Messenger of Allah (ﷺ), saying: O Allah, I come to remind Muhammad of the old alliance between our fathers. Help us, may Allah guide you, and call Allah's servants to our aid.

The Prophet (ﷺ) said: You will be helped, 'Amr ibn Sâlim!»[192]

The Prophet (ﷺ) and his Companions prepared to go out to Makkah, but he concealed this information and prayed to Allah (ﷻ) to keep the Quraysh unaware, so that the Muslim army could take them by surprise and conquer Makkah. The Quraysh were afraid that the Prophet (ﷺ) would find out what had happened; thus, Abu Sufyân set out from Makkah to go to the Messenger of Allah (ﷺ). According to biographers of the Prophet (ﷺ):

Abu Sufyân said: O Muhammad, confirm the agreement and extend its duration.

The Prophet (ﷺ) asked: Is this why you have come? Has something happened at your end?

He replied: Allah forbid! We are still adhering to the deal and covenant we made on the day of Hudaybiyah, and we have not changed. Then he left the Prophet (ﷺ), intending to meet some of the Companions.[193]

(i) Abu Bakr and Abu Sufyân

Abu Sufyân asked Abu Bakr to renew the treaty and lengthen its duration, but Abu Bakr said, "I am with the Messenger of Allah (ﷺ) in whatever he wants to do; by Allah, if I see a small ant fighting you, I will help it against you."

Abu Bakr's intuition and political acumen are clearly apparent here; he also declared his strong faith in the truth that he was following and clearly stated before Abu Sufyân, with no trace of fear, that he was prepared to fight the Quraysh by all possible means: even if he found a small ant fighting the Quraysh, he would help it.[194]

(ii) Between 'Â'ishah and Abu Bakr aṣ-Ṣiddeeq (may Allah be pleased with them both)

The Prophet's biographers have recorded the following incident:

Abu Bakr visited 'Â'ishah whilst she was sifting wheat; this was when the Prophet (ﷺ) had instructed her to conceal the plans for conquest. Abu Bakr asked her: O my daughter, why are you making this food? She kept quiet.

He asked: Does the Messenger of Allah (ﷺ) want to go out on a campaign? She kept quiet.

He probed: Perhaps he wants to fight the Byzantines? Still, she kept quiet.

He said: Perhaps he wants to fight the people of Najd? She kept quiet.

He said: Perhaps he wants to fight Quraysh? She kept quiet.

Then the Messenger of Allah (ﷺ) came in, and Abu Bakr asked him: O Messenger of Allah, are you intending to go out on a campaign?

He (ﷺ) replied: Yes.

Abu Bakr inquired: Do you want to fight the Byzantines?

He (ﷺ) answered: No.

He queried: Do you want to fight the people of Najd?

He (ﷺ) said: No.

He probed: Perhaps you want to fight the Quraysh?

He (ﷺ) confirmed: Yes.

Abu Bakr said: O Messenger of Allah, are there not terms between you and them?

He (ﷺ) asked: Have you not heard what they did to Banu Ka'b?

At that point, Abu Bakr submitted to the Prophet (ﷺ) and prepared himself to stand beside his leader during this great mission. The Muhâjireen and Anṣâr went with the Messenger of Allah (ﷺ); not one of them stayed behind.[195]

(iii) Abu Bakr and the entry into Makkah

When the Prophet (ﷺ) entered Makkah in the year of the conquest, with Abu Bakr beside him, he saw women slapping the horses' faces.[196]

> «He (ﷺ) smiled at Abu Bakr and said: Abu Bakr, what did Ḥassân say?
>
> Abu Bakr recited (the lines of verse):

> *May we never have horses*
> *if you do not see them stirring up dust at Kada'*
> *(a mountain pass leading into Makkah),*
> *Confronting the (enemy's) spears with resolve,*
> *bearing on their shoulders spears that thirst (for blood).*
> *Our horses are racing (towards the enemy)*
> *and the women groom them with their khimârs (head covers) (as a sign of honour).*» (Recorded by al-Ḥâkim with a sound chain of narration)
>
> The Prophet (ﷺ) said: «Enter it from the direction mentioned by Ḥassân (from Kada').» (Bukhari)

The blessing was completed for Abu Bakr on this great occasion when his father, Abu Quḥâfah, became a Muslim.[197]

The battle of Ḥunayn

On the day of Ḥunayn, the Muslims learned a difficult lesson. When they initially met defeat, the shock made them flee the battlefield. As Imam aṭ-Ṭabari said, "They fled, no man caring about any other."[198]

> «The Messenger of Allah (ﷺ) said: Where are you going, O people? Come to me, I am the Messenger of Allah, I am Muhammad ibn 'Abdullâh… O Anṣâr, I am the slave of Allah and His Messenger… Then he called his uncle al-'Abbâs, who had a powerful voice, and said to him: O 'Abbâs, call out: O Anṣâr, O companions of as-Samurah.» (Muslim)

This is how the Muslims were at the beginning of the battle, when none but a few stood firm with the Prophet (ﷺ); none showed courage and steadfastness except a few of his Companions, foremost among whom was Abu Bakr. After that, Allah (ﷻ)

granted them a decisive victory. During this battle, we see a number of exploits on the part of Abu Bakr, including the following:

(i) Abu Bakr issues a verdict in front of the Messenger of Allah (ﷺ)

«Abu Qatâdah said: On the day of Ḥunayn, I saw a Muslim man fighting one of the polytheists. Another polytheist was hiding behind the Muslim, waiting to kill him, so I hastened towards the one who was hiding. He raised his hand to strike me, but I struck his hand and cut it off. He took hold of me and pressed me so hard that I was afraid; then he knelt down and loosened his grip. I pushed him and killed him.

The Muslims (except the Prophet [ﷺ] and some of the Companions) started fleeing, and I fled with them. I saw 'Umar ibn al-Khaṭṭâb among the people, and I asked him: What is the matter with the people?

He replied: It is the decree of Allah.

Later (after defeating the enemy), the people made their way back to the Messenger of Allah (ﷺ), who said: Whoever has proof that he killed one of the enemy will get his spoils.

I got up to look for evidence to show I had slain a man, but I could not find anyone who would testify for me, so I sat back down. A while later, I decided to speak, and I mentioned the case to the Messenger of Allah (ﷺ).

One of the people who were with him said: I have the weapons of that slain man, so compensate him for it.

Abu Bakr said: No, he should not give it to a weak, lowly person of Quraysh and leave one of the lions of Allah who fought on behalf of Allah and His Messenger (ﷺ).

> The Messenger of Allah (ﷺ) stood up and gave (the spoils) to me, and I used it to buy a garden, which was the first property I acquired after embracing Islam.» (Bukhari)

Abu Bakr’s hastening to rebuke and deter the man, and to issue a verdict with an oath in the presence of the Messenger of Allah (ﷺ), which was then approved and confirmed by him (ﷺ), was a special honour which was not granted to anyone else.[199]

From this report, we see that Abu Qatâdah al-Anṣâri (﵁) was keen to protect his Muslim brother and kill that disbeliever after a great struggle. Abu Bakr’s attitude is indicative of his keenness to support and defend what was right and proper; it also highlights the depth of his faith and certainty, and his appreciation of the bonds of Islamic brotherhood, which is something that he held in high esteem.[200]

(ii) Abu Bakr and the poetry of ‘Abbâs ibn Mirdâs

According to the Prophet’s biographers, when al-‘Abbâs ibn Mirdâs thought that his share of the booty of Ḥunayn was too small, he expressed his objection to the Messenger of Allah (ﷺ) in verse:

It was spoil that I gained,
When I charged on my horse in the plain.
And kept the people awake lest they should sleep,
And when they slept kept watch.
My spoil and that of ‘Ubayd my horse,
Is shared by ‘Uyaynah and al-Aqra‘.
Though I protected my people in the battle,
Myself unprotected, I was given nothing.
But a few small camels,

To the number of their four legs!
Yet neither Ḥâbis nor Ḥiṣn,
Surpass my father in the assembly,
And I am not inferior to either of them.
And he whom you demean today will not be exalted.[201]

The Messenger of Allah (ﷺ) said (according to his biographers), "Go and cut off his tongue for me." Thus, they gave him until he was pleased, and that was the 'cutting' of his tongue for which the Messenger of Allah (ﷺ) gave instructions (that is, to silence him).[202]

> «Al-'Abbâs came to the Messenger of Allah (ﷺ), who asked him: Are you the one who said:
>
> *My spoil and that of 'Ubayd my horse,*
> *Is shared by al-Aqra' and 'Uyaynah*?
>
> Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) said: Shared by 'Uyaynah and al-Aqra'.[203]
>
> The Messenger of Allah (ﷺ) said: They are both the same.
>
> Abu Bakr said: I bear witness that you are as Allah mentions in the Qur'an:
>
> ﴿And We did not give Prophet Muhammad knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.﴾ *(Qur'an 36: 69)*.» (Muslim)

The siege of Taif

During the siege of Taif, some of the Companions of the Prophet (ﷺ) were wounded and some were martyred; the Messenger of Allah (ﷺ) lifted the siege of Taif and returned to Madinah. Among the Muslims who were martyred during this campaign was 'Abdullâh ibn Abi Bakr (رضي الله عنه), who was shot with an arrow.

He eventually died as a result of that injury (after the death of the Prophet [ﷺ]).[204]

The delegation of Thaqeef came to Madinah to declare their Islam. As soon as the delegation drew close to Madinah, Abu Bakr and al-Mugheerah competed to be the one to bring the glad tidings to the Messenger (ﷺ). Abu Bakr eventually won that contest.[205] They declared their Islam, and the Messenger of Allah (ﷺ) wrote a document for them. When they wanted to appoint a leader, Abu Bakr suggested 'Uthmân ibn Abil-'Âṣ, who was the youngest of them.

Abu Bakr said, "O Messenger of Allah, I think that this young man is one of the keenest among them to learn Islam and learn the Qur'an." Every time his people went to sleep during the hottest part of the day, 'Uthmân ibn al-'Âṣ would go to the Messenger of Allah (ﷺ) and ask him about Islam and the meanings of the Qur'an, until he acquired a good understanding of Islamic knowledge. If he found the Messenger of Allah (ﷺ) sleeping, he would go to Abu Bakr. He concealed that from his companions. The Messenger of Allah (ﷺ) was impressed by that, and he loved him.[206]

When Abu Bakr found out who had shot the arrow that struck his son, he said something that was demonstrative of his deep faith. It was narrated that al-Qâsim ibn Muhammad said:

> 'Abdullâh ibn Abi Bakr (رضي الله عنه) was struck by an arrow on the day of Taif, and he died as a result of that, forty days after the death of the Messenger of Allah (ﷺ). The delegation of Thaqeef came to him when he still had that arrow with him. He brought it out to them and asked: Does anyone among you recognise this arrow?

Sa‘eed ibn ‘Ubayd, a man of Banu ‘Ajlân, said: I sharpened this arrow and added feathers to it, and I shot it.

Abu Bakr said: This arrow is the one that killed ‘Abdullâh ibn Abi Bakr. Praise be to Allah Who honoured him (with martyrdom) at your hand and did not cause your doom at his hand, for that is better for both of you.[207]

1.4.8 The campaign to Tabook, leading the Hajj, and the Farewell Pilgrimage

Tabook

The Messenger of Allah (ﷺ) set out with a huge army, some thirty thousand strong, on the campaign to Tabook, intending to fight the Byzantines in Syria. When the Muslims gathered at Thaniyat al-Wadâ‘ under the leadership of the Messenger of Allah (ﷺ), he chose army leaders and commanders, and he appointed people to carry the banners and flags. He gave the great banner to Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه).[208] Some of Abu Bakr's achievements during this battle include:

(i) His attitude towards the death of the Companion ‘Abdullâh Dhul-Bijâdayn (رضي الله عنه)

> «‘Abdullâh ibn Mas‘ood (رضي الله عنه) said: I got up in the middle of the night when I was with the Messenger of Allah (ﷺ) during the campaign to Tabook. I saw a brand of fire in the direction of the camp. I watched it move; thereafter, I saw the Messenger of Allah (ﷺ), Abu Bakr and ‘Umar. ‘Abdullâh Dhul-Bijâdayn had died, and they had dug a grave for him. The Messenger of Allah (ﷺ) was in the grave say-

> ing: Lower down your brother to me. Abu Bakr and ‘Umar lowered him down to him (ﷺ), and when he (ﷺ) placed him in the niche, he (ﷺ) said: O Allah, I am pleased with him, so be pleased with him.» (Recorded by Ibn Ḥajar and Ibn Ḥibbân with an acceptable chain of narrators)

The narrator, ‘Abdullâh ibn Mas‘ood, said: Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) said: Would that I had been the occupant of that grave.[209] When he placed the body of a deceased person in the niche, Abu Bakr would say: In the name of Allah and in accordance with the religion of the Messenger of Allah (ﷺ), with certainty of faith and with belief in the resurrection after death.[210]

(ii) Abu Bakr asks the Messenger of Allah (ﷺ) to offer supplication for the Muslims

> «‘Umar ibn al-Khaṭṭâb said: We set out for Tabook in severe heat. We halted when we were seized by such severe thirst that we thought we would die; a man would slaughter his camel, squeeze out its secretions and drink them. Thereafter, he would pour what was left on his head and body.
>
> Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) said: O Messenger of Allah, Allah always responds to your supplications; pray to Allah.
>
> The Prophet (ﷺ) asked: Would you like that?
>
> He said: Yes.
>
> He raised his hands and did not lower them until the sky clouded over and it began to drizzle. Then the rain became very heavy. We filled our vessels. However, when we went and looked, we discovered that the rain did not go any further than the camp.»[211]

(iii) Abu Bakr's spending on Tabook

During the campaign to Tabook, the Messenger of Allah (ﷺ) encouraged the Companions to spend because it was very far and there were many polytheists there. He promised a great reward from Allah to those who spent. Each person spent according to his means, and 'Uthmân (رضي الله عنه) was the one who spent the most during this campaign.[212]

'Umar ibn al-Khaṭṭâb (رضي الله عنه) gave half of his wealth in charity and thought that he would surpass Abu Bakr by doing so. 'Umar himself tells the story:

> «One day, the Messenger of Allah (ﷺ) enjoined us to give charity. That was at a time when I happened to have some wealth, so I said: If I am ever going to surpass Abu Bakr, it will be today. I brought half of all my wealth.
>
> The Messenger of Allah (ﷺ) asked: What have you kept for your family?
>
> I replied: An equivalent amount.
>
> Abu Bakr brought all that he possessed.
>
> The Messenger of Allah (ﷺ) inquired: What have you kept for your family?
>
> He answered: I have left Allah and His Messenger for them.
>
> I said: I will never compete with you in anything again!» (An acceptable hadith recorded by Abu Dâwood)

'Umar's competitive actions and his positive jealousy were permissible. However, Abu Bakr was higher in status than him because he did not have a competitive attitude at all and he did not pay attention to anyone else.[213]

Abu Bakr leads the Hajj in 9 AH

Efforts to educate the society and build the state were ongoing at all levels during the time of the Prophet (ﷺ) in all fields, whether ideological, economic, social, political, military or devotional. The obligation of Hajj had not been practised during previous years. In 8 AH, after the conquest of Makkah, 'Itâb ibn Usayd was appointed to be in charge of it; however, the Hajj of the Muslims had not yet been made distinct from the Hajj of the polytheists.[214]

> «When Hajj season came in 9 AH, the Prophet (ﷺ) wanted to perform Hajj, but he said: If the polytheists circumambulate the house naked,[215] I do not wish to do Hajj.
>
> Thus, Abu Bakr set out with a large number of the Companions, and they took the sacrificial animals with them.[216] After Abu Bakr had set out with the pilgrim caravan, Soorah Bara'ah was revealed. The Prophet (ﷺ) called 'Ali (رضي الله عنه) and ordered him to catch up with Abu Bakr aṣ-Ṣiddeeq.
>
> 'Ali set out on al-'Aḍba', the she-camel of the Messenger of Allah (ﷺ), and caught up with Abu Bakr aṣ-Ṣiddeeq at Dhul-Ḥulayfah.
>
> When Abu Bakr saw him, he asked: Are you coming to lead or be led?
>
> He replied: To be led.
>
> They went on together, and Abu Bakr led the people in Hajj, following the same sequence of rituals as they had done during the jâhiliyah.[217] The Hajj in that year was in the month of Dhul-Ḥijjah, as indicated by the sound reports; it did not take place in Dhul-Qa'dah, as some have said.
>
> Aṣ-Ṣiddeeq gave speeches before the 8th of Dhul-Ḥijjah (the day of storing water, when pilgrims used to get water so they would have it for the following few days), on the day

> of *'Arafah* (the 9th of Dhul-Ḥijjah, when pilgrims gather on the plain of 'Arafah at the climax of the Hajj), on the day of sacrifice (the 10th of Dhul-Ḥijjah), and on the first day of departure. He taught the people their rituals: standing in 'Arafah, departing, sacrifice, departure, symbolic stoning of the devil, and so on. 'Ali (﵁) followed him each time, reciting the opening verses of Soorah Barâ'ah and proclaiming to the people these four things: No one but a believing soul will enter paradise; the house is not to be circumambulated naked; whoever has a covenant with the Prophet (ﷺ), it stands until it expires; and the polytheists and the Muslims are not to perform Hajj together after this year.» (A sound hadith recorded by Aḥmad)

Abu Bakr ordered another group of Companions to help 'Ali ibn Abi Ṭâlib carry out his mission.[218]

The Prophet (ﷺ) appointed 'Ali (﵁) to announce the breaking of the covenants to the polytheists during the Hajj season. Customarily, when the Arabs wanted to make or cancel a covenant, no one could do that except the chief of the tribe or a man from his family. This custom was not contrary to the teachings of Islam, so the Prophet (ﷺ) sent 'Ali with these instructions before it was too late. This is why 'Ali was appointed to convey the opening verses of Soorah Barâ'ah. It was not to indicate that 'Ali was more entitled to the Caliphate than Abu Bakr, as the Shiites claim. Dr. Muhammad Abu Shahbah commented:

I do not know how they overlooked the words of Abu Bakr: Are you coming to lead or be led?[219] Or how the one who is to be led can be more deserving than the one who is to lead.[220]

This pilgrimage paved way for the farewell pilgrimage. During the Hajj of Abu Bakr, it was announced that the era of idols had come to an end and that a new stage had begun; also, all the people had to do was to respond to the laws of Allah. After this announcement, which spread among the Arab tribes throughout Arabia, these tribes became certain that the matter was serious and that the era of idolatry was indeed over. Thus, they began sending delegations to declare their Islam and their belief in the oneness of Allah, or tawḥeed.[221]

During the Farewell Pilgrimage

Imam Aḥmad (may Allah have mercy on him) narrated, with his chain of narration going back to 'Abdullâh ibn az-Zubayr, from his father, that Asmâ' bint Abi Bakr (رضي الله عنها) said:

> «We set out with the Messenger of Allah (ﷺ) as pilgrims, and when we reached al-'Arj (Wâdi Faḥl, one of the valleys of at-Tihâmah in the Ḥijâz), the Messenger of Allah (ﷺ) halted. 'Â'ishah (رضي الله عنها) sat beside the Prophet (ﷺ), and I sat beside my father; the Messenger of Allah (ﷺ) and Abu Bakr had one camel that was with a slave of Abu Bakr. Abu Bakr sat waiting until the slave returned, but when he came back, he did not have the camel with him.
>
> Abu Bakr asked: Where is your camel?
>
> He replied: I lost it yesterday.
>
> Abu Bakr exclaimed: One camel, and you lost it!
>
> He started smacking him, and the Messenger of Allah smiled and said: Look at what this person in a state of consecration for Hajj is doing!» (Aḥmad and Abu Dâwood; the grade for this hadith is acceptable)

1.5

Abu Bakr in the society of Madinah, and some of his attributes and virtues

Abu Bakr's life in the society of Madinah is filled with lessons; it offers us a living example of the understanding and application of Islam in everyday life. His character was distinguished by great and noble characteristics. The fact that the Messenger of Allah (ﷺ) has praised him in many hadiths highlights his virtues and his pre-eminence over many of the Companions (may Allah be pleased with them all).

1.5.1 Vignettes of Abu Bakr's life and attitude in the society of Madinah

His attitude towards the Jewish rabbi Fanḥâṣ

More than one of the narrators of biography and commentators have narrated the following incident:

Abu Bakr visited some Jews in a place where the Torah was recited, and he found that some of them had gathered around one man who was called Fanḥâṣ; he was one of their scholars and rabbis. With him was one of their rabbis who was called Ashya'.[222]

Abu Bakr said (رضي الله عنه) to Fanḥâṣ: Woe to you! Fear Allah and become Muslim, for by Allah, you know that Muhammad is the

Messenger of Allah and he has brought the truth from Him. You find it written with you in the Torah and Gospel.

Fanḥâṣ said to Abu Bakr: By Allah, O Abu Bakr, we do not need Allah; rather He needs us; we do not humble ourselves to Him as much as He humbles Himself to us. We are independent of Him while He needs us. Were He independent of us, He would not ask us to lend to Him as your master claims, prohibiting you to take interest whilst offering it to us. If He were independent of us, He would not have offered us interest!

Abu Bakr got angry and struck Fanḥâṣ hard in the face. He said: By the One in Whose Hand is my soul, were it not for the covenants between us and you, I would have cut off your head, O enemy of Allah.

Fanḥâṣ went to the Messenger of Allah (ﷺ) and said: O Muhammad, look what your Companion did to me.

The Messenger of Allah (ﷺ) asked Abu Bakr: What made you do that?

Abu Bakr said: O Messenger of Allah, the enemy of Allah said something very serious; he said that Allah is poor and they are rich, and when he said that, I got angry for the sake of Allah, and I struck him on the face.

Fanḥâṣ denied that and said: I did not say that.

Allah revealed Qur'anic verses concerning what Fanḥâṣ had said, refuting him and confirming what Abu Bakr had said:

﴿Allah has certainly heard the statement of those [Jews] who said: Indeed, Allah is poor, while we are rich. We will record what they said and their killing of the prophets without right and will say: Taste the punishment of the burning fire.﴾ *(Qur'an 3: 181)*

Also, concerning Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and the anger that he felt, the words of Allah were revealed:

﴾You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah — indeed, that is of the matters [worthy] of determination.﴿ *(Qur'an 3: 186)*

Keeping the secret of the Prophet (ﷺ)

«'Umar ibn al-Khaṭṭâb said: Khunays ibn Ḥudhâfah died, leaving Ḥafṣah a widow; he was one of those who were martyred at Badr. I met 'Uthmân ibn 'Affân and said: If you wish, I will give Ḥafṣah to you in marriage.

He said: I will think about it.

Later, he met me and said: I do not think that I want to get married at present.

I met Abu Bakr and offered (Ḥafṣah to him in marriage) and he kept quiet; I felt more upset with him than with 'Uthmân. I waited a few days. Then the Messenger of Allah (ﷺ) proposed, and I gave her to him in marriage.

Some time later, Abu Bakr met me and said: Perhaps you felt upset with me when I did not answer you.

I admitted: Yes.

He explained: Nothing prevented me from answering you except the fact that I knew that the Messenger of Allah (ﷺ) had mentioned her; however, I did not want to disclose the secret of the Messenger of Allah (ﷺ). If he had left her, I would have married her.» (Bukhari)

Abu Bakr and the verse about Friday prayer

«Jâbir ibn 'Abdullâh said: Whilst the Prophet (ﷺ) was delivering the sermon on a Friday, a caravan came to Madinah and the Companions of the Messenger of Allah (ﷺ) rushed [to meet it] until there were none left with him except twelve men. Thereafter, this verse was revealed:

﴿But when they saw a transaction or a diversion [O Muhammad], they rushed to it and left you standing. Say: What is with Allah is better than diversion and transaction, and Allah is the best of providers.﴾ *(Qur'an 62: 11)*

Among the twelve men who stayed with the Messenger of Allah (ﷺ) were Abu Bakr and 'Umar.» (Muslim)

The Messenger of Allah (ﷺ) stated that Abu Bakr did not show off

'Abdullâh ibn 'Umar (رضي الله عنهما) narrated that: «The Messenger of Allah (ﷺ) said: Whoever lets his garment drag in order to show off, Allah will not look at him on the Day of Resurrection.

Abu Bakr said: One side of it gets loose and drops lower than my ankle unless I pay attention to it.

The Messenger of Allah (ﷺ) clarified: You do not do that to show off.» (Bukhari)

Abu Bakr ensured that his earnings were legitimate

It was narrated that Qays ibn Abi Ḥâzim said: Abu Bakr had a slave; if he brought his earnings in the form of food, Abu Bakr would first inquire how he had earned it, and then he would eat it only if it was something he approved of. If it was something that he did not approve of, he would not eat. One day he forgot and ate without asking. Later, when Abu Bakr asked the slave, he discovered that it was from something he did not approve of. He put his hand in his mouth and made himself vomit until nothing was left.[223]

This is an example of the piety of Abu Bakr; he was careful to eat or drink only what was permitted according to the Islamic law. He was keen to avoid dubious things. This characteristic indicates that he had reached a high level of piety. The importance in Islam of ensuring that one's food, drink and clothing come from lawful sources is no secret.

This is connected to one's supplications being answered,[224] as it says in the hadith about the unkempt, dusty traveller who:

> «raises his hands to heaven [saying]: O Lord — but his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with the unlawful, so how can he receive a response?» (Muslim)

"Include me in your peace as you included me in your war."

> «Once, when Abu Bakr aṣ-Ṣiddeeq (ﷺ) asked the Prophet (ﷺ) for permission to come in, he heard 'Â'ishah speaking in a loud voice. When he entered, he caught hold of her to slap her and asked: Why do I see you raising your voice in front of the Messenger of Allah (ﷺ)?
>
> The Prophet (ﷺ) stopped him, and Abu Bakr went out angrily. When Abu Bakr left, the Messenger of Allah (ﷺ) said to 'Â'ishah: Did you see how I saved you from the man?
>
> A few days passed. Abu Bakr asked permission to visit the Messenger of Allah (ﷺ) and discovered that they had reconciled. He said to them: Include me in your peace as you included me in your war. The Prophet (ﷺ) said: We have

> done so; we have done so.» (An acceptable hadith recorded by Abu Dâwood)[225]

His enjoining good and forbidding evil

> «Abu Bakr visited 'Â'ishah (رضي الله عنها) during the days of Eid. Two young girls of the Anṣâr were with her, and they were singing. Abu Bakr said: Singing of Satan in the house of the Messenger of Allah (ﷺ)?
>
> The Messenger of Allah (ﷺ) had turned his face away from them and was facing the wall. He said: Let them be, Abu Bakr, for every people have a festival, and this is the festival of the people of Islam.» (Muslim)

This hadith highlights the fact that it was not the custom of the Prophet (ﷺ) and his Companions to gather to listen to such things, and this is why Abu Bakr called it the 'singing of Satan'. However, the Prophet (ﷺ) approved of those girls doing that on the basis that it was the day of Eid, because a concession is granted to minors allowing them to play during Eid, as it says in the hadith:

> «…so that the polytheists will know that there is room for fun in our religion.»[226]

'Â'ishah also had dolls she would play with, and other young women who were her friends would come and play with her. There is nothing in the hadith about the two young girls to suggest that the Prophet (ﷺ) listened to that. Enjoining what is good and forbidding what is evil only has to do with listening intentionally, not merely hearing.[227] From this we understand that a concession is granted, allowing those for whom it is appropriate to play to do so on the days of Eid, such as the two young girls of the Anṣâr who sang in 'Â'ishah's house on Eid.[228]

Honouring guests

«'Abdur-Raḥmân ibn Abi Bakr (رضي الله عنه) said: The people of *aṣ-Ṣuffah* (single Muslim men and youths who lived in a section of the Prophet's Mosque) were poor. On one occasion, the Messenger of Allah (ﷺ) said: Whoever has enough food for two people, let him take a third with him; whoever has enough food for four people, let him take a fifth with him. Abu Bakr took three people to his house… Abu Bakr ate dinner with the Prophet (ﷺ), prayed the night prayer, then returned to the Prophet's house and stayed until the Prophet (ﷺ) became sleepy. After as much of the night as Allah willed had passed, he returned home.

His wife asked him: What kept you away from your guest(s)?

He queried: Have you not given them dinner yet?

She answered: The food was brought to them, but they refused to eat until you came.

I ('Abdur-Raḥmân ibn Abi Bakr) went and hid myself.

Abu Bakr said: O ignorant fellow! He reprimanded me and berated me.

Abu Bakr told the guest(s): Eat, but you may not enjoy it (now). By Allah, I will never eat it.

('Abdur-Raḥmân ibn Abi Bakr said:) By Allah, whenever we took some, there appeared more beneath it, until they had eaten their fill and there was more of it than before. Abu Bakr looked at it and saw that it was as much or more than the original amount.

He said to his wife: Sister of Banu Firâs, what is this?

She said: O apple of my eye, now it is three times as much as it was before.

Abu Bakr ate some of it, saying: That (meaning his oath) was from Satan.

He ate a bit of it and took it to the Messenger of Allah (ﷺ), who found it in the morning. At that time, there was a treaty between us and some people which had come to an end, and we were divided into twelve groups, each of which was headed by a man. Allah knows best how many were with each man, and all of them ate from it.» (Bukhari and Muslim)

We learn several lessons from this story, including:

Abu Bakr was very keen to put into practice the verses of the Qur'an and the hadiths of the Prophet (ﷺ) which encourage honouring guests, such as the verse in which Allah mentions: ﴿And placed it near them; he said: Will you not eat?﴾

(Qur'an 51: 27)

In a hadith, the Prophet (ﷺ) said: «Whoever believes in Allah and the Last Day, let him honour his guest.» (Muslim)

- In this story, we see a miracle that happened for Abu Bakr. As soon as he ate a morsel, more food appeared beneath it. They all ate their fill, but the food only increased in quantity. Abu Bakr and his wife looked at it and saw that it was more than it had been. They took it to the Messenger of Allah (ﷺ), and many people came and ate their fill from it.[229] This miracle occurred because of the blessings of Abu Bakr's following the Messenger of Allah (ﷺ) in all situations. It is also indicative of his high status as a close friend of Allah. This is because Allah's close friends are those who follow Muhammad (ﷺ), do what he enjoined and refrain from what he forbade, and follow his instructions. Allah (ﷻ) supports them with His angels and a spirit; He fills their hearts with His light, and they may have miracles with which Allah honours His pious close friends.[230]

- ‘Â’ishah (رضي الله عنها) said: Abu Bakr never broke an oath until Allah revealed the expiation for breaking an oath. Thereafter, he said: Whenever I swore an oath and later thought that something else was better than it, I did what is better and offered expiation for my oath.[231]

In other words, if he swore to do something and later realised that something else was better than it, he would offer expiation and do what was better.[232] This story indicates the same: he gave up his first oath in order to honour his guests and eat with them.[233]

"This is not the first of your blessings, O family of Abu Bakr"

«‘Â’ishah (رضي الله عنها) said: We went out with the Messenger of Allah (ﷺ) on one of his journeys. When we were in al-Bayda’ — or in Dhât al-Jaysh — a necklace of mine broke. The Messenger of Allah (ﷺ) started to look for it, and the people did likewise. They were not near any water source, and they did not have any water with them. Some people came to Abu Bakr and asked: Do you not see what ‘Â’ishah has done? She has delayed the Messenger of Allah (ﷺ) and the people with him. They are not near any water source and they do not have any water with them.

Abu Bakr came, and the Messenger of Allah (ﷺ) was resting his head on my thigh and had gone to sleep. He said: You have delayed the Messenger of Allah (ﷺ) and the people. They are not near any water source, and they do not have any water with them.

Abu Bakr rebuked me and said whatever Allah willed he should say. He started poking me in the side with his hand,

> and nothing prevented me from moving except the fact that the Messenger of Allah (ﷺ) was resting on my thigh. The Messenger of Allah (ﷺ) slept until morning came, and there was no water. Then Allah revealed the verse of dry-earth ablution (a dispensation allowing one to make ablution with sand or dust if no water is available):
>
> ﴿...then seek clean earth and wipe over your faces and your hands [with it]...﴾ *(Qur'an 4: 43)*
>
> Usayd ibn Ḥudayr said: This is not the first of your blessings, O family of Abu Bakr. We made the camel that I had been riding get up, and we found the necklace underneath it.» (Bukhari)

In this story, we see that Abu Bakr was keen to observe proper etiquette with the Messenger of Allah (ﷺ); he was very careful to ensure that nothing should annoy him. He would not accept that even from the closest and dearest of people to the Messenger of Allah (ﷺ), such as 'Â'ishah (رضي الله عنها). He is an example for the preachers of the observance of proper etiquette with the Prophet (ﷺ), with himself and with other Muslims.[234]

The Prophet's support for Abu Bakr

It is proven in sound hadiths that the Prophet (ﷺ) used to stand up for Abu Bakr and to forbid people from opposing or annoying him. It was narrated that Abu ad-Dardâ' (رضي الله عنه) said:

> «I was sitting with the Prophet (ﷺ) when Abu Bakr came, lifting the hem of his garment and uncovering his knee.
>
> The Prophet (ﷺ) said: Your companion must have had a quarrel.
>
> Abu Bakr greeted him and said: O Messenger of Allah, there was a quarrel between me and ('Umar) ibn al-Khaṭṭâb, and I said something negative to him. Later, I regretted it. I asked him to forgive me, but he refused. I have come to you.

The Prophet (ﷺ) said three times: May Allah forgive you, Abu Bakr.

Later, 'Umar also regretted it; he came to the house of Abu Bakr and asked: Is Abu Bakr there?

They replied: No.

He went to the Prophet (ﷺ) and greeted him with the Islamic greeting of peace. Signs of displeasure appeared on the face of the Messenger of Allah (ﷺ), until Abu Bakr felt sorry (for 'Umar). He knelt down and said twice: O Messenger of Allah, by Allah, I was more unjust to him than he was to me.[235]

The Prophet (ﷺ) said: Allah sent me to you and you said: You are lying, but Abu Bakr believed me and consoled me with his self and his wealth; won't you leave my Companion alone for my sake? [He said this twice.] No one annoyed him after that.[236]» (Bukhari)

From this story we learn many lessons, such as the human nature of the Companions and the differences that occurred among them. We also see how quickly the one who had erred came back and sought forgiveness from his brother. Furthermore, we see the love of the Companions for one another and the high status of Abu Bakr in the eyes of the Messenger of Allah (ﷺ) and his Companions.

«Say: May Allah forgive you, Abu Bakr.»

«Rabee'ah al-Aslami (رضي الله عنه) said: I used to serve the Prophet (ﷺ)... and he narrated a hadith. Then he said: After that, the Messenger of Allah (ﷺ) gave some land to Abu Bakr and me. Later, we disagreed concerning a cluster of palm trees.

I said: They are within the boundary of my land.

Abu Bakr said: They are within the boundary of my land.

Words were exchanged between Abu Bakr and me, and he said something that he came to regret. He said to me: O Rabee‘ah, answer me back with something as bad, so that the score may be settled.

I said: I shall not do that.

Abu Bakr said: You will certainly say it or I shall seek help against you from the Messenger of Allah (ﷺ).

I said: I am not going to do that, and he left. Abu Bakr went to the Prophet (ﷺ), and I followed him. Some people of Aslam came and said to me: May Allah have mercy on Abu Bakr! Why is he seeking the help of the Messenger of Allah (ﷺ) against you for saying what he said to you?

I said: Do you know who this is? He is Abu Bakr aṣ-Ṣiddeeq, the second of the two, the senior among the Muslims. Beware lest he turns around and sees you supporting me against him and gets angry and goes to the Messenger of Allah (ﷺ), who gets angry because he is angry, and Allah gets angry because they are angry; no doubt, if this happens, Rabee‘ah will be doomed.

They asked: What should we do?

I replied: Go back.

Abu Bakr went to the Messenger of Allah (ﷺ), and I followed him on my own, until he came to the Prophet (ﷺ) and told him what had happened. He looked up at me and inquired: Rabee‘ah, what is going on between you and aṣ-Ṣiddeeq?

I answered: O Messenger of Allah, it was such-and-such. He said to me something that he regretted. Later, he said to me: Say to me something like I said to you so that the score may be settled. But I refused to do so.

> The Messenger of Allah (ﷺ) said: Do not answer him back. Rather say: May Allah forgive you, Abu Bakr.
>
> I said: May Allah forgive you, Abu Bakr.
>
> Al-Ḥasan al-Baṣri said: And Abu Bakr turned away, weeping.» (A reliable hadith recorded by Aḥmad)

How fair and just Abu Bakr was! He said something negative to a Muslim. However, after some time, he would not be satisfied with anything except allowing him to settle the score and seeking forgiveness. His sensitivity was so great that even a slip of the tongue would trouble him and not allow him to rest until he had set things straight and the Muslim he had offended was pleased with him.[237]

It was an insignificant word, but it hurt Rabee'ah's feelings. When Abu Bakr realised that and was disturbed by it, he insisted that Rabee'ah should avenge it, even though at that time he was second only to the Messenger of Allah (ﷺ), and the word could not have been obscene or profane, as that would have been out of character for him. There is no report to suggest that he said any such words even during the jâhiliyah.[238]

Abu Bakr was worried about the consequences of what he said; hence he complained to the Messenger of Allah (ﷺ). This is something amazing: Abu Bakr forgot his land and he forgot the dispute because he was preoccupied with what he had said. This is because when it comes to people's rights, one must be forgiven by the one whose rights have been affected.[239] This is a lesson for shaykhs, scholars, rulers and preachers on how to deal with mistakes, pay attention to people's rights and not trample them underfoot.

Rabee'ah's people did not like Abu Bakr complaining to the Messenger of Allah (ﷺ) after he said what he said. However, they did not know what Abu Bakr knew: that it is obligatory to put an end to disputes and remove the grudges that develop in the heart in this world, before they are recorded and one is brought to account for them on the Day of Resurrection.

Although Rabee'ah said that he was not upset, and the Prophet (ﷺ) confirmed that he should not answer back to Abu Bakr, Abu Bakr wept from fear of Allah (ﷻ). This is indicative of the strength of his faith.

Finally, we should note the attitude of Rabee'ah ibn Ka'b al-Aslami (رضي الله عنه). He showed great respect to Abu Bakr and refused to answer him back. This is an example of respect for people of virtue and seniority, and an acknowledgement of their rights. This is indicative of strong religious commitment and maturity. [240]

His striving to be ahead in doing good deeds

Abu Bakr had many sublime and praiseworthy characteristics. He became a leader in doing good deeds to such an extent that he epitomised goodness and noble characteristics. He exemplified a person who is very keen to do good deeds. He was certain that a person might not be able to do tomorrow what he or she is able to do today. Today, there is striving and no reckoning; tomorrow, there will be reckoning and no striving. Hence, he was one of those who hastened to do good deeds.

> It was narrated that Abu Hurayrah (رضي الله عنه) said: «The Messenger of Allah (ﷺ) asked: Who among you fasted today?
>
> Abu Bakr replied: I did.
>
> He inquired: Who among you attended a funeral today?
>
> Abu Bakr answered: I did.
>
> He queried: Who among you fed a poor person today?
>
> Abu Bakr stated: I did.

> He questioned: Who among you visited a sick person today?
>
> Abu Bakr said: I did.
>
> The Messenger of Allah (ﷺ) said: If these qualities are combined in a man, he will enter paradise.» (Muslim)

His suppression of anger

> Abu Hurayrah (رضي الله عنه) said: «A man reviled Abu Bakr while the Messenger of Allah (ﷺ) was sitting there. The Prophet (ﷺ) was amazed and began to smile. When the man went too far, Abu Bakr answered him back in kind. The Prophet (ﷺ) got upset. He stood up and left. Abu Bakr followed him and said: O Messenger of Allah, he was insulting me whilst you were sitting there, and when he went too far, I answered back; you got upset and left.
>
> The Prophet (ﷺ) said: There was an angel with you who was responding on your behalf; however, when you answered back, Satan came, and I will not sit with Satan.
>
> Then he said: O Abu Bakr, there are three things that are all true. Allah will honour every person who is wronged in any way and overlooks it, seeking thereby [the pleasure of] Allah; Allah will give more to every man who gives to the people, seeking to uphold ties with them; and Allah will give less to everyone who begins to ask from people, seeking to accumulate more.»[241]

Abu Bakr was a man who suppressed his anger, but he said what he thought would silence that man. However, the Prophet (ﷺ) encouraged him to be patient and forbearing; he told him of the necessity of exercising patience during times of anger. This is because forbearance and controlling anger make a person look good in people's eyes and raise him in status before Allah (ﷻ).

From this, we also see Abu Bakr's keenness not to anger the Prophet (ﷺ) and his haste to please him. This hadith also condemns getting angry for one's own sake. It forbids and warns against such an action. It also shows us that prophets stayed away from gatherings attended by Satan, and it teaches us about the superiority of the one who is wronged but bears it with patience, seeking a reward from Allah (ﷻ). It encourages us to give to others and to uphold ties of kinship. It also criticises begging and those who beg.

Abu Bakr continued to be forbearing and suppressed his anger until he became known for his forbearance, deliberation, gentleness and kindness. This does not mean that Abu Bakr never got angry; rather, he would get angry for the sake of Allah. If he saw the sacred limits of Allah being transgressed, he would get very angry.[242]

Abu Bakr spent his life thinking about and implementing the following words of Allah:

﴾Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people — and Allah loves the doers of good; and those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins — and who can forgive sins except Allah? — and [who] do not persist in what they have done while they know.﴿ *(Qur'an 3: 134-135)*

"No, by Allah, I love that Allah should forgive me"

Abu Bakr used to provide financial support to Misṭaḥ ibn Uthâthah, but when he said what he said about 'Â'ishah (رضي الله عنها) — as narrated in the famous hadith about the slan-

> der — Abu Bakr swore by Allah that he would never help him again. However, Allah revealed the verse:
>
> ﴾And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.﴿ *(Qur'an 24: 22)*
>
> Abu Bakr said: By Allah, I love that Allah should forgive me. He resumed sending money to Misṭaḥ, saying: By Allah, I shall never deprive him of it. (Bukhari)

Abu Bakr understood from this verse that a Muslim has to adopt the Islamic attitude and forgive the errors or mistakes of others. If you do that, then Allah (ﷻ) will forgive you and conceal your sins, for you will be treated as you treat others.

Allah has mentioned in the Qur'an: ﴾Would you not like that Allah should forgive you?﴿ This means that just as you would love for Allah to forgive your sins, you should forgive those who wrong you.[243] It also says clearly in the verse that if one swears not to do something and later decides that doing it is better, one should do it and offer expiation for breaking the oath. Some of the scholars have said, "This is the most hopeful verse in the book of Allah, as it shows the mercy of Allah to those who slander believers."[244]

This verse indicates that Abu Bakr was the best of people after the Prophet (ﷺ). This is because Allah ascribed to him amazing characteristics in this verse, which is indicative of his high status in Islam. Ar-Râzi narrated in his *Tafseer* fourteen characteristics that he derived from this verse: ﴾And let not those of virtue among you and wealth...﴿

For example, he is the one who has been blessed with grace in general terms, without restricting it or connecting it to a specific person. Grace includes being kind to others. This indicates that Abu Bakr was generous in general terms and he was a man who did favours to others in general terms. When Allah described him as being one of those who are blessed with grace and wealth, without mentioning any specific incident, it must be said that he was free of sin. This is because the one who is praised to such an extent cannot be included among the people of hell.[245]

His going out for the purpose of trade from Madinah to Iraq

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) went out to Basra in Iraq during the time of the Prophet (ﷺ). His love of being close to the Messenger of Allah (ﷺ) did not prevent him from going out for trade, and the Prophet (ﷺ) did not forbid Abu Bakr from doing that even though he loved him greatly.[246]

From this we see the importance of livelihood. A Muslim should have a source of income to make him independent of means, so that he does not have to ask from people; rather by means of this income, he can help the destitute, free captives and hasten to engage in the kinds of spending that Allah loves.

Abu Bakr's protective jealousy and the Prophet's praise for Abu Bakr's wife

> 'Abdullâh ibn 'Amr ibn al-'Âṣ (رضي الله عنه) said: «Some people from Banu Hâshim visited Asmâ' bint 'Umays, who was Abu Bakr's wife at that time. Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) came in and saw them, and he disliked that. He mentioned it to the Messenger of Allah (ﷺ), who said: Allah has protected her and purified her of suspicion. Later, the Messenger of Allah (ﷺ) stood on the pulpit and said: After this day, no man should visit any woman whose husband is absent unless he is accompanied by one or two other men.» (Muslim)

His fear of Allah (ﷻ)

Fear of Allah is the virtue that motivates people to beware of sin and to remember that He is always watching them, whether in private or in public. Thus, their deeds become righteous and their actions become beautiful. Allah has commanded the believers to fear Him, as He has mentioned in the Qur'an:

﴿O children of Israel, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] so that I will fulfil your covenant [from Me], and be afraid of [only] Me.﴾ *(Qur'an 2: 40)*

﴿So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He sees all that you do.﴾ *(Qur'an 11: 112)*

He has also decreed for the slave who fears Him a great reward, as He has mentioned:

﴿But for he who has feared the position of his Lord are two gardens.﴾ *(Qur'an 55: 46)*

> It was narrated that Anas (رضي الله عنه) said: «The Messenger of Allah (ﷺ) delivered a speech to us, the like of which I had never heard. He said: If you knew what I know, you would laugh little and weep much. The Companions of the Messenger of Allah (ﷺ) covered their faces and wept.» (Bukhari)

Abu Bakr had a great deal of fear and hope, which made him a practical example for every Muslim — whether ruler or subject, leader or follower — who seeks success in the hereafter.[247] It was narrated that Muhammad ibn Sireen said, "No one, after the Prophet (ﷺ), was more afraid because of what he knew than Abu Bakr." It was narrated that Qays said, "I saw Abu Bakr take hold of his tongue and say, 'This is what has caused me a great deal of trouble'."[248] Abu Bakr also said, "Weep, and if you cannot weep, feign weeping."[249]

It was narrated that Maymoon ibn Mahrân said:

> A crow with big wings was brought to Abu Bakr; he turned it over and said: No animal was hunted and no tree was cut except because of negligence in remembering Allah, especially by saying *Subḥân Allâh* (Glory be to Allah).[250]

It was narrated that al-Ḥasan said that Abu Bakr said, "By Allah, I wish that I was this tree whose fruits are eaten and then it is cut down."[251]

Abu Bakr also said, "I wish that I was a hair on the body of a believing slave."[252] Furthermore, he used to recite these lines of poetry:

You keep telling the news of the death of loved ones,
until you become the one of whose death news is given.
And a man may hope to live long,
then he dies before achieving what he hoped to achieve.

1.5.2 Some of the most important characteristics and virtues of Abu Bakr (رضي الله عنه)

Abu Bakr had the characteristics of a devoted leader. We will mention some of these briefly and discuss others in detail.

Among the most important of these characteristics were:

- sound belief,
- knowledge of Islam,
- trust in Allah,
- exemplary conduct,

- sincerity,
- capability,
- courage,
- gallantry,
- asceticism,
- love of sacrifice,
- choosing the right person for the right job,
- humility,
- willingness to make sacrifices,
- forbearance,
- patience,
- high ambition,
- resolve,
- strong determination,
- justice,
- problem-solving ability,
- the ability to teach and prepare leaders, and
- other characteristics which were illumined during the Makkan period when he accompanied the Prophet (ﷺ) and during the Madinan period in his campaigns with the Messenger of Allah (ﷺ) and his life in the society.

Some of the qualities became apparent when he was appointed in charge of the state and became the successor of the Messenger of Allah (ﷺ). With Allah's help, and because of the leadership qualities that He had instilled in him, he was able to protect the integrity of the state and suppress the apostasy movement. Also by Allah's grace and guidance, he led the Ummah to achieve its goals. Among the most important of these characteristics were:

his profound faith in Allah, his deep knowledge and his constant supplication and beseeching of Allah.

His profound faith in Allah

Abu Bakr's faith in Allah was great indeed. He understood the reality of faith, and the words of tawḥeed penetrated deeply into his heart and mind. Their effects were reflected in his actions. He lived under the impact of tawḥeed and thus, having been purified of vile, acquired sublime characteristics. He was keen to adhere to the laws of Allah (ﷻ) and to follow the guidance of the Prophet (ﷺ). His faith in Allah motivated him to strive hard, and it gave him a sense of pride and honour. His level of faith was very great and unmatched by anyone else among the Companions.

Abu Bakr ibn 'Ayyâsh said, "Abu Bakr did not supersede them by praying and fasting a great deal; rather it was something that resided in his heart."[253] Hence it was said, "If the faith of Abu Bakr were weighed against the faith of all the people on earth, it would outweigh it."

> «It is narrated in *as-Sunan* from Abu Bakrah that the Prophet (ﷺ) said: Who among you has seen a dream?
>
> A man said: I saw scales coming down from the sky; you and Abu Bakr were weighed, and you outweighed Abu Bakr. Then Abu Bakr and 'Umar were weighed, and Abu Bakr outweighed 'Umar. Thereafter, 'Umar and 'Uthmân were weighed, and 'Umar outweighed 'Uthmân. The scales were then lifted up.
>
> The Messenger of Allah (ﷺ) was grieved by that and said: There will be a Caliphate following the model of prophethood and thereafter, Allah will give power to whomever He wills.» (A sound hadith recorded by Ibn Abi Shaybah)

> «It was also narrated that Abu Hurayrah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: A man was driving his cow, which was carrying a load. The cow turned to him and said: I was not created for this; I was created for ploughing.
>
> The people said: 'Subḥân Allah!' They were amazed and alarmed at the idea of a cow talking.
>
> The Messenger of Allah (ﷺ) said: I believe it, and so do Abu Bakr and 'Umar.
>
> Whilst a shepherd was tending his flock, a wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him; the wolf turned to him and said: Who will protect it on the day of the wild beast, when there is no shepherd but me?
>
> The people said: 'Subḥân Allâh!' A wolf that speaks?
>
> The Messenger of Allah (ﷺ) said: I believe it, and so do Abu Bakr and 'Umar — even though they were not there.» (Muslim)

It was because of his strength of faith, his commitment to the law of Allah, and his sincerity in Islam that the Prophet (ﷺ) loved him, and that love took precedence over other Companions.

> «It was narrated from 'Amr ibn al-Âṣ (رضي الله عنه) that the Prophet (ﷺ) sent him as the head of the army of Dhât as-Salâsil. 'Amr said: I went to the Prophet (ﷺ) and asked: Who among the people is dearest to you?
>
> He (ﷺ) replied: 'Â'ishah.
>
> I questioned: Who among men?
>
> He (ﷺ) answered: Her father.
>
> I queried: Then who?
>
> He (ﷺ) said: 'Umar ibn al-Khaṭṭâb. Thereafter, he listed some other men.» (Bukhari)

It was because of this profound faith, his adherence to the straight path of Allah (ﷻ), and his efforts to support the religion of the Lord of the Worlds that he deserved the glad tidings of paradise that the Messenger of Allah (ﷺ) gave to him. He told him that he would be called from all the gates of paradise.

> «It was narrated from Abu Moosâ al-Ash'ari that he performed ablution in his house. He then went out and said: I shall certainly keep close to the Messenger of Allah (ﷺ) and stay with him for the whole day. He came to the mosque and asked about the Prophet (ﷺ), and they said: He has gone out in this direction. [Abu Moosâ said:]
>
> I went out, tracing his footsteps and asking about him, until (I reached the place where) he entered the garden where the well of Arees was. I sat at the gate, which was made of palm branches, until the Messenger of Allah (ﷺ) had relieved himself and performed ablution. Then I got up and went to him, and he was sitting on the edge of the well of Arees, with his shins uncovered and his legs dangling in the well. I greeted him with salâm and sat at the gate.
>
> I said: I will be the gatekeeper of the Messenger of Allah (ﷺ) today. After a while, Abu Bakr came and pushed open the gate.
>
> I asked: Who is this?
>
> He replied: Abu Bakr.
>
> I said: One moment.
>
> I went and said: O Messenger of Allah, Abu Bakr is here, asking for permission to enter.
>
> He (ﷺ) said: Let him in, and give him the glad tidings of paradise.
>
> I went and said to Abu Bakr: Come in, and the Messenger of Allah (ﷺ) is giving you the glad tidings of paradise.

> Abu Bakr came in and sat on the right of the Messenger of Allah (ﷺ) at the well, dangling his legs in the well as the Messenger of Allah (ﷺ) was doing, and he uncovered his shins…» (Bukhari)
>
> It was narrated from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: «Whoever gives a pair of anything for the sake of Allah will be called from the gates of paradise: O slave of Allah, this is good. Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of jihad will be called from the gate of jihad. Whoever was one of the people of fasting will be called from the gate of ar-Rayyân. Whoever was one of the people of charity will be called from the gate of charity.
>
> Abu Bakr said: The one who is called from these gates will have no need for anything. Then he asked: Will anyone be called from all of these gates, Messenger of Allah?
>
> He (ﷺ) replied: Yes, and I hope that you will be one of them, Abu Bakr.» (Bukhari)

His knowledge

Abu Bakr was one of the most knowledgeable people about Allah (سبحانه وتعالى) and was one of those who feared Him the most.[254] Ahl as-Sunnah unanimously agreed that Abu Bakr was the most knowledgeable of this Ummah, and more than one scholar has narrated that there was a consensus on this point.[255]

The reason for his pre-eminence among all the Companions in terms of knowledge and virtue was his staying close to the Prophet (ﷺ). He spent the most time with him by night and day, while travelling and at home in Madinah. He would stay up with the Prophet (ﷺ) after the evening prayer, talking to him about the affairs of the Ummah, unlike anyone else among the Companions.

Whenever the Prophet (ﷺ) would consult his Companions, the first one to speak would be Abu Bakr. Then sometimes, someone else would speak, and sometimes no one else would do so. The Prophet (ﷺ) would follow Abu Bakr's opinion alone, and if someone else differed with Abu Bakr, he would prefer Abu Bakr's opinion.[256]

The Prophet (ﷺ) appointed Abu Bakr to lead the first Hajj that was performed from Madinah. Knowledge of the Hajj rituals is more complex than other acts of worship; were it not for his vast knowledge, he would not have been appointed. Similarly, the Prophet (ﷺ) appointed him to lead the prayers, and were it not for his knowledge, he would not have appointed him to do that. The Prophet (ﷺ) did not appoint anyone else to lead the Hajj or the prayers.

The document on zakâh as enjoined by the Messenger of Allah (ﷺ) was taken by Anas from Abu Bakr. It is the soundest of reports concerning this matter, as per a hadith recorded by Bukhari. Legal scholars and others relied on it to know what was abrogated with regard to the issue of zakâh, which indicates that Abu Bakr was the most knowledgeable about the Sunnah and abrogation of previous rulings.

There is no view recorded from Abu Bakr that contradicts any legal text. This is indicative of Abu Bakr's high level of knowledge. In conclusion, we may note that there is no known view of Abu Bakr concerning any issue of Islamic jurisprudence in which he is known to have made a mistake, unlike the case of others.[257]

He used to pass judgement and issue verdicts in the presence of the Prophet (ﷺ), who would approve of them. This status was not enjoyed by anyone else. I have highlighted this in the story of the booty claimed by Abu Qatâdah at Ḥunayn.[258]

The superiority of his knowledge over others became clear after the death of the Messenger (ﷺ); whenever the Ummah differed concerning any issue during his rule, he explained it to them on the basis of knowledge and proof from the Qur'an and Sunnah. It was Abu Bakr's complete knowledge and justice, and his knowledge of the evidence, that ended disputes.

If he told people to do something, they obeyed him. This became evident after the death of the Prophet (ﷺ). He urged them to be steadfast and have faith. He explained to them where the Prophet (ﷺ) should be buried and what should be done with his legacy. He also explained to them why they should fight those who withheld zakâh, when even 'Umar (رضي الله عنه) hesitated. He explained to them that the Caliphate belonged to the Quraysh; he sent out the army of Usâmah, and he explained to them that the slave who had been given the choice between this world and the hereafter was the Messenger of Allah (ﷺ).[259] We will discuss that in further detail below.

Abu Bakr believed that dreams were true, and he excelled in interpreting them. He would say in the morning, "Whoever has seen a good dream, let him tell us about it." He also used to say, "If a Muslim who does ablution well sees a good dream, that is dearer to me than such-and-such."[260] One of the dreams interpreted by Abu Bakr was the following:

> «It was narrated from Ibn 'Abbâs (رضي الله عنه) that a man came to the Prophet (ﷺ) and said: Last night, I saw in a dream a cloud giving shade, from which drops of butter and honey were falling. I saw people collecting them in the palms of their hands, some gathering a lot and some a little. I saw a rope reaching from the earth to the heaven, and I saw you take hold of it and rise with it. Then another man took hold

> of it and rose with it, followed by another. When a fourth man took hold of it, it broke, but later it was reconnected.
>
> Abu Bakr said: O Messenger of Allah, may my father be sacrificed for you, let me interpret it.
>
> The Prophet (ﷺ) said: Interpret it.
>
> He explained: The cloud giving shade is Islam. Drops of honey and butter that fall from it represent the Qur'an; its sweetness drops, and some learn a lot of the Qur'an while some learn a little. The rope stretching from the heaven to the earth is the truth that you are following; you took hold of it, and Allah caused you to rise with it. Another man will hold it after you and rise with it; another man will hold it after him and rise with it. When a fourth man holds it, it will break. Later, it will be reconnected and he will rise with it. Tell me, O Messenger of Allah, may my father be sacrificed for you, did I get it right or wrong?
>
> The Prophet (ﷺ) said: You have got some of it right and some of it wrong.
>
> Abu Bakr said: I ask you by Allah: tell me, what did I get wrong? The Prophet (ﷺ) said: Do not swear an oath.» (Bukhari)

It was narrated from 'Â'ishah (رضي الله عنها) that she dreamt that three moons fell into her house. She told Abu Bakr about that, as he was one of the most skilled people in dream interpretation; he said: If your dream is true, three of the best of the people of the earth will be buried in your house.

When the Prophet (ﷺ) died, Abu Bakr said: O 'Â'ishah, this is the best of your moons.[261]

Abu Bakr (ﷺ) was the most skilled of this Ummah in dream interpretation after its Prophet (ﷺ).[262]

Even though he was the most knowledgeable of the Companions, he never spoke about something of which he was uncertain. It was narrated that Ibrâheem an-Nakha'i said:

> Abu Bakr aṣ-Ṣiddeeq recited the verse: ﴿And fruits and grass﴾ *(Qur'an 80: 31)*. It was said: What is grass? People said such-and-such. Abu Bakr said: I am not certain about its meaning; what land could contain me and what sky could shade me if I say something about the Book of Allah of which I have no knowledge?[263]

His supplication and beseeching of Allah (ﷻ)

Supplication is a great act of worship. If a person is guided and able to do it, blessings and good things will come to him/her. Hence, Abu Bakr was very keen to establish a good connection with Allah (ﷻ) and to call upon Him a great deal in supplication. Supplication is also one of the greatest and most powerful means of achieving victory over the enemy. Allah has mentioned in the Qur'an:

﴿And your Lord says: Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter hell [rendered] contemptible.﴾ *(Qur'an 40: 60)*

﴿And when My servants ask you, [O Muhammad], concerning Me — indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.﴾ *(Qur'an 2: 186)*

Abu Bakr stayed close to the Messenger of Allah (ﷺ) and observed how he sought the help and support of Allah (ﷻ). Abu Bakr was keen to learn this act of worship from the Messenger of Allah. In his supplication and his remembrance of Allah, he used phrases enjoined or approved of by the Messenger of Allah (ﷺ). A Muslim should not prefer any phrases over the phrases narrated from the Prophet (ﷺ) in supplication, remembrance and prayer, no matter how beautiful the phrases seem to be. This is because the Messenger of Allah (ﷺ) is the teacher of good, the guide to the straight path, and the most knowledgeable of what is best and most perfect.[264]

> «It is narrated that Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) said: O Messenger of Allah, teach me a supplication that I may say in my prayer.
>
> The Messenger of Allah (ﷺ) said: Say: O Allah, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.» (Bukhari and Muslim)
>
> «It is narrated that Abu Bakr said: O Messenger of Allah, teach me a supplication that I may say in the morning and in the evening.
>
> The Messenger of Allah (ﷺ) said: Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is none worthy of worship other than You. I seek refuge from the evil of my own self and from the evil and tricks of Satan. Say it in the morning and in the evening, and when you go to your bed.» (An authentic hadith recorded by at-Tirmidhi)

Abu Bakr learned from the Messenger of Allah (ﷺ) that no one can think of him/herself as having no need to repent to Allah (سبحانه وتعالى) or to seek forgiveness for sins; in reality, everyone is in constant need of that. Allah has mentioned:

﴿Indeed, we offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. [It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.﴾

(Qur'an 33: 72-73)

Abu Bakr constantly remembered Allah and turned to Him, beseeching Him. He persisted in supplication throughout his life, and some of his supplications have come down to us, such as the following:

- I ask You for perfect blessings in all things and to make me grateful for them until You are pleased and after You are pleased. Guide me to the best option when there is a choice, the option that makes things easy for me and not difficult, O Most Generous.[265]
- He used to supplicate: O Allah, I ask You for what is best for me in terms of consequences. O Allah, make the last of what You give me of good Your pleasure and high degrees in the gardens of delight.[266]
- He also used to supplicate: O Allah, make the best of my life the end of it, and the best of my deeds my final deeds, and the best of my days the day I meet You.[267]
- If he heard anyone praising him, he would say: O Allah, You know me better than I know myself, and I know myself better than they do. O Allah, make me better than what they think and forgive me for what they do not know, and do not bring me to account for what they say.[268]

These are some of his most important characteristics and virtues that we have looked at briefly. We will see the profound impact that education imparted by the Prophet (ﷺ) had on Abu Bakr after the Prophet's death, and how, by the grace and help of Allah (﷾), he took a stance that no one else took. We will also see his profound erudition, great faith and deep knowledge; how he studied at the hands of the Messenger of Allah (ﷺ); what a good soldier he was; and how he reached the highest levels by accompanying the greatest of leaders (ﷺ).

When Abu Bakr became the Caliph of the Ummah, he was able to steer the course of Islam to a safe destination despite the great obstacles and attacks he faced.

CHAPTER 2

The death of the Messenger (ﷺ), Saqeefah Bani Sâ‘idah, the Public Oath of Allegiance, and Administration of Internal Affairs

2.1

The death of the Messenger (ﷺ), and Saqeefah Bani Sâ‘idah

2.1.1 The death of the Messenger (ﷺ)

People of high spiritual awareness may foresee, by the help of Allah (ﷻ), things that may be hidden; pure hearts that are filled with tranquillity may see what is going to happen in the future; smart and enlightened minds may see the implications that lie beyond words and events.

Our Prophet Muhammad (ﷺ) was foremost in this field, with no competition.[1] Some verses of the Qur’an confirm that the Prophet (ﷺ) was truly human. Like other humans, he would taste death and go through its agonies, as did his fellow prophets. From some of the verses, he understood that his time of death was approaching. In a number of sound hadiths, he indicated that his death was near. In some reports, this is stated clearly and directly; in others, it is in the form of hints or suggestions which would be understood only by a few of the senior Companions such as Abu Bakr, al-‘Abbâs and Mu‘âdh (may Allah be pleased with them all).[2]

The final sickness of the Messenger of Allah (ﷺ) and how it began

The Messenger of Allah (ﷺ) came back from the farewell pilgrimage in the month of Dhul-Ḥijjah. He stayed in Madinah for the rest of that year (10 AH) and for Muḥarram and Ṣafar of the following year (11 AH). Thereafter, he began to prepare an army, over which he appointed Usâmah ibn Zayd ibn Ḥârithah. He instructed him to head towards al-Balqa' and Palestine. People, including both the Muhâjireen and the Anṣâr, began to make preparations.

Usâmah ibn Zayd was eighteen years old, and some people objected to his appointment as the commander mainly because he was a freed slave and younger than the senior Muhâjireen and Anṣâr. However, the Messenger (ﷺ) did not accept their criticism.[3] He said: «If they object to his command, they also objected to the command of his father. By Allah, his father was fit to command, and he was one of the dearest people to me; his son (Usâmah) is also one of the dearest of people to me after him.» (Bukhari)

Whilst the people were preparing for jihad with the army of Usâmah, the Messenger of Allah (ﷺ) began to feel ill with what would be his final sickness. Several events took place between the time he began to feel ill and his death, including his visit to the slain of Uḥud and his praying for them (Bukhari); his asking permission to be treated in the house of 'Â'ishah; and the onset of the extreme phase of his sickness.[4] He issued instructions that the polytheists should be expelled from the Arabian Peninsula and that the delegations should be honoured; he forbade making his grave a place of worship; he enjoined thinking positively of Allah; he enjoined prayer and kind treatment of slaves; he stated that there was nothing left of the glad tidings of prophethood except dreams; and he enjoined kind treatment of the Anṣâr. (This has been recorded by Bukhari and Muslim)

During his illness, he gave a speech in which he said:

«Allah has given a slave the choice between this world and what is with Allah; that slave has chosen what is with Allah.

Abu Bakr wept, and Abu Sa‘eed al-Khudri (رضي الله عنه) said: We were surprised at his weeping when the Messenger (ﷺ) told us about a slave who had been given the choice. The Messenger of Allah (ﷺ) was the one who had been given the choice, and Abu Bakr was the most knowledgeable of us.

The Messenger of Allah (ﷺ) also said: The one who did me the most favours among the people with his Companionship and his wealth was Abu Bakr. If I were to take a very close friend other than my Lord, it would have been Abu Bakr. Rather, between us is the brotherhood of Islam and its bonds. With the exception of the door of Abu Bakr, do not leave any door opening into the mosque without blocking it up.» (Bukhari)

Al-Ḥâfidh Ibn Ḥajar said:

It is as if Abu Bakr understood the implication of what the Prophet (ﷺ) was saying in his final illness, and he realised that he was talking about himself, and this is why he wept.[5]

When the Prophet's illness grew severe and it became difficult for him to attend the prayer, Bilâl gave the call to prayer and the Prophet (ﷺ) said:

«Tell Abu Bakr to lead your prayer.

It was said: Abu Bakr is a tender-hearted man; if he stands in your place, he will not be able to lead the prayer.

> The Prophet (ﷺ) repeated what he had said, and they gave the same reply to him. He repeated it a third time and said: You are like the women around Prophet Yoosuf (in that they were showing something different from what they thought). Tell Abu Bakr to lead the prayer.
>
> Thus, Abu Bakr went out. When the Prophet (ﷺ) began to feel a little better, he went out, leaning between two men. It is as if I [the narrator] can see him, dragging his feet because of sickness. Abu Bakr wanted to step back, but the Prophet (ﷺ) gestured to him to stay where he was, then went and sat beside him. It was said to al-A'mash: The Prophet (ﷺ) prayed, Abu Bakr followed his prayer, and the people followed the prayer of Abu Bakr? He nodded.» (Bukhari)

Abu Bakr continued to lead the prayers. On Monday, when they were standing in rows, offering the dawn prayer, the Prophet (ﷺ) pulled back the curtain of the room and looked at the Muslims as they were standing before their Lord. He saw how his efforts in calling them and through jihad had borne fruit, and how there had emerged a community that offered prayers regularly and continued to pray in the presence or absence of their prophet.

He felt content with that delightful scene and the success that no prophet or caller had achieved before him. He felt reassured that this Ummah's connection with this religion and the worship of Allah (ﷻ) would endure and would not cease with the death of its prophet. His heart was filled with joy, the extent of which only Allah knows, and his face lit up.[6]

> «The Companions (رضي الله عنهم) said: The Prophet (ﷺ) drew back the curtain of 'Â'ishah's room and stood looking at us, with his face shining. He smiled, and we felt overjoyed because we thought that the Prophet (ﷺ) was coming out to pray. He gestured to us to complete the prayer, and he went back into the room, letting the curtain fall behind him.» (Bukhari)

Some of the Companions went to their work, but Abu Bakr visited his daughter 'Â'ishah and said, "I think that the Messenger of Allah (ﷺ) has recovered." On that day, Abu Bakr was to stay with bint Khârijah (one of his two wives), who lived outside Madinah in as-Sunḥ, where Abu Bakr had a house and property. He mounted his horse and rode to his house there.[7]

> «The pangs of death grew severe for the Prophet (ﷺ). Usâmah ibn Zayd visited him and found him unable to speak. The Prophet began raising his hands up to heaven, then he laid them on Usâmah, who realised that he was praying for him. 'Â'ishah (رضي الله عنها) made the Messenger of Allah (ﷺ) lean on her chest. 'Abdur-Raḥmân ibn Abi Bakr came in and had in his hand a small twig that was used as a toothbrush. The Messenger of Allah (ﷺ) began to look at it, and 'Â'ishah asked: Shall I get it for you?
>
> He nodded his head. She took it from her brother and chewed it and made it soft; then she gave it to him and he cleaned his teeth with it in the best way ever. Throughout all of that he did not stop saying: With the higher companion.
>
> There was a container of water beside him, with which he was wiping his face, saying: 'Lâ ilâha illâ Allâh'; verily, death has agonies. Then he held up his hand and started to say: With the higher companion — until he passed away and his hand dropped.» (Bukhari)
>
> According to another report, the Prophet (ﷺ) said: «Indeed, the death has agonies…» (Bukhari)
>
> According to another report, 'Â'ishah listened to the Prophet (ﷺ) before he died, when he was leaning back and saying: «O Allah, forgive me, have mercy on me and join me to the higher companion.» (Bukhari)

> It was narrated that: «Fâṭimah (﵂) said: How distressed is my father. He said to her: There will be no distress for your father after today. When he died, she said: O my father, he responded to the call of his Lord; O my father, the highest level of paradise is his abode; O my father, to Jibreel we announce the news of his death. When the Prophet (ﷺ) was buried, Fâṭimah (﵂) said: O Anas, how could you bear to throw dust upon the Messenger of Allah (ﷺ)?» (Bukhari)

The Messenger of Allah (ﷺ) departed this world as the ruler of all Arabia. The kings of the world feared him. His Companions were ready to sacrifice their lives, their children and their wealth for him. However, when he died, he did not leave behind any *dinar* (unit of currency or gold coin) or dirham, or any male or female slave, or anything else except his white mule, his weapon and some land that he allocated to charity for wayfarers. (Bukhari)

When he died, his shield was being held by a Jewish man as a pledge for about ninety litres of barley.[8]

The Messenger of Allah (ﷺ) died on Monday, 12 Rabee‘ I, 11 AH, after the sun had passed its zenith,[9] at the age of sixty-three. (Muslim) That was the darkest and most sorrowful day for the Muslims and a great trial for humanity, just as the day of his birth had been the happiest day on which the sun had ever risen.[10]

Anas (﵁) said:

> On the day when the Messenger of Allah (ﷺ) came to Madinah, everything grew bright. However, on the day of his death, everything turned dark. (at-Tirmidhi)

Umm Ayman wept. It was said to her, “Why are you weeping for the Prophet (ﷺ)?”

She said, “I knew that the Messenger of Allah (ﷺ) would die; I am weeping because the revelation has ceased.” (Muslim)

2.1.2 The great calamity, and Abu Bakr's attitude

Ibn Rajab stated:

> When the Messenger of Allah (ﷺ) died, Muslims were deeply distressed. Some of them were stunned and confused, some sat down and could not get up again, some of them were lost for words, and some of them denied his death altogether.[11]

Al-Qurṭubi stated, highlighting the severity of the calamity and its outcome:

> Among the greatest calamities that affected the religion... The Messenger of Allah (ﷺ) said: «If one of you is struck by calamity, let him remember his calamity concerning me [that is, his death], because it is the greatest of calamities.» (A sound hadith recorded by al-Bayhaqi) The Messenger of Allah (ﷺ) had spoken the truth, for the calamity of his loss was greater than any other calamity that would befall the Muslims after him, until the Day of Resurrection. The revelation had ceased and prophethood had ended; the first sign of evil had appeared with the apostasy of the Arabs and other things.[12]

Ibn Is-ḥâq stated:

> When the Messenger of Allah (ﷺ) died, it was a great calamity for the Muslims. I heard that 'Â'ishah said: When the Prophet (ﷺ) died, the Arabs apostatised and the hopes of the Jews and Christians were raised; hypocrisy appeared and the Muslims became like lost sheep on a dark night because of the loss of their Prophet (ﷺ).[13]

Al-Qâḍi Abu Bakr ibn al-'Arabi stated:

> There was turmoil... The death of the Prophet (ﷺ) was a knockout blow and a great calamity. 'Ali hid in the house

> of Fâṭimah. 'Uthmân fell silent. 'Umar started babbling and said: The Messenger of Allah has not died; rather he has gone to meet his Lord as Moosâ did. The Messenger of Allah will surely come back and cut off the hands and feet of some men.[14]

When Abu Bakr heard the news, he came on a horse from his house in as-Sunḥ and entered the mosque. He did not speak to the people until he had visited 'Â'ishah and gone to the Messenger of Allah (ﷺ). He was covered with a striped garment. He uncovered his face, leaned over him and kissed him and wept. He said, "May my father and mother be sacrificed for you; by Allah, Allah will not cause you to die twice. As for the death that Allah has decreed for you, you have gone through it." (Bukhari)

Abu Bakr went out and found 'Umar speaking. He said, "Sit down, 'Umar." 'Umar persisted in talking to us at the peak of his anger and distress. Abu Bakr stood up to speak to the people, and after praising and glorifying Allah, he said:

> Whoever used to worship Muhammad, Muhammad has died; whoever used to worship Allah, Allah is ever-living and will never die. Then he recited this verse:
>
> ﴾Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.﴿ *(Qur'an 3: 144)*
>
> People began to weep. (Bukhari)
>
> 'Umar (رضي الله عنه) said:
>
> By Allah, as soon as I heard Abu Bakr recite [that verse], I fell to the ground as my legs would not support me; I realised that the Messenger of Allah (ﷺ) had died. (Bukhari)

Al-Qurṭubi stated:

> This verse is the clearest indication of the courage of Abu Bakr, for courage and steadfastness are manifested when calamity strikes, and there is no calamity greater than the death of the Prophet (ﷺ). So his courage and his knowledge were clearly demonstrated. The people, including 'Umar, said: The Messenger of Allah (ﷺ) has not died. 'Uthmân kept quiet, and 'Ali hid. Confusion reigned, but Abu Bakr dispelled it by quoting this verse when he came from his home in as-Sunḥ.[15]

With these few words, and Abu Bakr's quotation of the verse from the noble Qur'an, the people's confusion was dispelled, and they recovered from their shock. Indeed, Allah (ﷻ) alone is the ever-living, Who will never die; He Alone is the one Who is deserving of worship. Islam would continue after the death of Muhammad (ﷺ).[16] It says in a report narrated from Abu Bakr: The religion of Allah will endure. The word of Allah is perfect; Allah will support those who support His cause, and He will cause his religion to prevail.

The death of Muhammad (ﷺ) was a great calamity and severe test, through which and after which Abu Bakr emerged as a unique and brilliant leader of the Ummah.[17] He understood the reality of servitude to Allah, prophethood and death, and in those difficult circumstances, his wisdom became apparent. He led people towards the path of tawḥeed, saying, "Whoever used to worship Muhammad, Muhammad has died; whoever used to worship Allah, Allah is ever-living and will never die." The concept of tawḥeed was still fresh in their hearts, and as soon as they heard Abu Bakr's reminder, they came back to the truth.[18]

'Â'ishah (رضي الله عنها) said:

> By Allah, it was as if the people did not know that Allah had revealed this verse until Abu Bakr recited it. People heard him recite it, and they began to recite it as well. (Bukhari)

2.1.3 Saqeefah Bani Sâ‘idah

When they learned about the death of the Messenger of Allah (ﷺ), the Anṣâr gathered in Saqeefah Bani Sâ‘idah on the same day, which was Monday 12 Rabee‘ I, 11 AH. They discussed amongst themselves the matter of appointing a Caliph after the Prophet (ﷺ).[19]

The Anṣâr rallied around the leader of al-Khazraj, Sa‘d ibn ‘Ubâdah (رضي الله عنه). When news of the Anṣâr's gathering in Saqeefah Bani Sâ‘idah reached the Muhâjireen, who were gathered with Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) to nominate someone to become the Caliph,[20] they said to one another, "Let us go to our brothers, the Anṣâr, for they have a say in this matter."[21]

‘Umar (رضي الله عنه) said:

> So we went to them, and when we got close to them, we were met by two righteous men from among them (‘Uwaymir ibn Sâ‘idah and Ma‘n ibn ‘Adiyy — may Allah be pleased with them both), who told us what the people had agreed upon. They asked: Where are you going, O Muhâjireen?
>
> We replied: We want to go to these brothers of ours among the Anṣâr.
>
> They said: Do not go to them; reach your own decision.
>
> I said: By Allah, we shall certainly go to them.
>
> Thus, we came to them in Saqeefah Bani Sâ‘idah, where we found them gathered. There was a man wrapped in a cloak in their midst. I asked: Who is this?
>
> They answered: This is Sa‘d ibn ‘Ubâdah.

I queried: What is the matter with him?

They replied: He is not feeling well.

When we had sat down for a while, their spokesman recited the testimony of faith (that there is none worthy of worship but Allah and that Muhammad is His messenger). He praised Allah as He deserves, then he said: To proceed, we are the supporters (Anṣâr) of Allah and the first troop of Islam, and you — O Muhâjireen — are part of us. A small group of your people came, seeking to dismiss us completely and not include us in the matter of authority at all.

When he fell silent, I wanted to speak and I had prepared something that I wanted to say in front of Abu Bakr — and I was careful not to annoy him as he was a little hot-tempered. However, when I tried to speak, Abu Bakr said: Wait a minute.

I did not want to make him angry with me. Thus, Abu Bakr spoke, and he was more patient and more dignified than me. By Allah, he did not omit any word that I had wanted to say; in fact, he said something like it or something better than it, until he had finished speaking. He said: You deserve the virtues and good deeds that you have mentioned; however, people will only accept the authority of the Quraysh. They are the best of the Arabs in terms of lineage and homeland. I will be pleased if you accept either of these two men (as Caliph). Swear allegiance to whichever of them you wish.

He took hold of my hand and the hand of Abu 'Ubaydah ibn al-Jarrâḥ, who was sitting between us. Apart from this last fact, I had not disagreed with anything that he had said. By Allah, to be brought forth and beheaded without any sin would be dearer to me than being appointed over people among whom was Abu Bakr.

> One of the Anṣâr said: I am the man who has the answer: from us a leader and from you a leader, O Quraysh.
>
> A clamour broke out and voices were raised, until I was afraid that there would be a dispute. I said: Give me your hand, Abu Bakr.
>
> He stretched out his hand and I swore allegiance to him. The Muhâjireen swore allegiance to him and the Anṣâr followed suit. (Bukhari)
>
> According to another report:
>
> Then Abu Bakr spoke, and he quoted everything that had been revealed concerning the Anṣâr or that the Messenger of Allah (ﷺ) had said concerning them.

2.1.4 The most important lessons to be learned from this incident

The way Abu Bakr dealt with people and won them over

From the report of Imam Aḥmad, it is clear to us how Abu Bakr managed to persuade the Anṣâr and convince them of what he believed was correct. He did so without exposing the Muslims to turmoil. He praised the Anṣâr by quoting their virtues, as narrated in the Qur'an and the Sunnah.

Praising is an Islamic method that is aimed at being fair towards those who differ with you, calming them down and inviting them to set aside selfish motives so that they are prepared to accept the truth when it becomes clear to them. This was the practice of the Prophet (ﷺ), as is indicated in many examples. Thus, Abu Bakr reached the conclusion that even if the best of the Anṣâr reached a very senior level, that did not mean that he was more entitled to the Caliphate. This is because the Prophet (ﷺ) had stated that the Muhâjireen of Quraysh had precedence with regard to that.[22]

Ibn al-'Arabi al-Mâliki has stated that Abu Bakr based his view that the Caliphate should be limited to Quraysh on the fact that the Messenger of Allah (ﷺ) had urged good treatment of the Anṣâr; he had stated that their good deeds should be accepted and their bad deeds overlooked. Among the evidence that Abu Bakr quoted to the Anṣâr was, "Allah has called us 'the truthful', and He has called you 'the successful'." Here he referred to the verse in which Allah has mentioned:

﴿For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger [, there is also a share]. Those are the truthful. And [also for] those who were settled in Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul — it is those who will be the successful.﴾ *(Qur'an 59: 8-9)*

Abu Bakr also said:

> He commanded you to be with us wherever we are, as He has mentioned:
>
> ﴿O you who believe! Fear Allah and be with those who are true.﴾ *(Qur'an 9: 119)*

Furthermore, Abu Bakr presented other sound arguments and evidence, and the Anṣâr accepted that and submitted to his argument.[23]

In his speech, Abu Bakr explained one of the characteristics that qualify a person to be nominated as Caliph, which is that he should be from among the people whose leadership will be accepted by the Arabs and by means of whom stability will be brought about. Thus, there would be no turmoil, as would happen if others were appointed. He explained that the Arabs would not accept the leadership of anyone except the Muslims of Quraysh. This is because the Prophet (ﷺ) was one of them and because the Arabs held them in high esteem and respected them.

With these brilliant words, Abu Bakr convinced the Anṣâr to be the advisers, helpers and sincere supporters, as they had been at the time of the Prophet (ﷺ). Thus, he united the Muslims.[24]

Abu Bakr's and 'Umar's lack of interest in the Caliphate, and their eagerness to unite the Ummah

After Abu Bakr had completed his speech, he nominated 'Umar and Abu 'Ubaydah as candidates for the Caliphate; however, 'Umar objected to that. Later on, he said:

> I did not object to anything he said apart from that; by Allah, to be brought forward and have my neck struck because of any sin would be dearer to me than being appointed over people among whom was Abu Bakr. (Bukhari)

This conviction on 'Umar's part that Abu Bakr was more qualified to be appointed as Caliph made him say: Stretch out your hand, O Abu Bakr. He stretched out his hand, and 'Umar said: I swear allegiance to you.

The Muhâjireen and Anṣâr swore allegiance to him. According to one report, 'Umar said:

> O Anṣâr, do you not know that the Messenger of Allah commanded Abu Bakr to lead the people in prayer? Who among you would be happy to put himself ahead of Abu Bakr?

The Anṣâr said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.[25]

This is an important point over which Allah (ﷻ) guided ʻUmar (رضي الله عنه). As his death approached, the Prophet (ﷺ) had been very keen to insist that Abu Bakr should lead the prayer; this indicated that he was more deserving of the Caliphate than anyone else. ʻUmar's words were very polite and humble; they were not influenced by whims and desires. Abu Bakr showed a lack of interest in the position of leadership. In his speech, he tried to avoid accepting the position of Caliph, saying:

> By Allah, I was never keen to hold this position even for one day or for one night. I never aspired to it, and I never asked Allah for that in private or public. But I was worried about division and turmoil, and I do not feel at ease with this post. I have been given a huge responsibility that I have no power or strength to bear except by the help of Allah. I wish there was someone very capable who could take my place.[26]

It is proven that he said:

> On the day of Saqeefah Bani Sâʻidah, I wished that I had placed this burden on one of these two men, Abu ʻUbaydah or ʻUmar, and that I had been an adviser.[27]

Abu Bakr repeatedly tried to excuse himself from being appointed as Caliph and attempted to give up that position. He said, "O people, this is your responsibility; take it from me and appoint whomever you want, and I will be like one of you."

However, the people responded, "We accept you and your leadership. You were the second of two with the Messenger of Allah (ﷺ)."[28]

He also wanted to ensure that there was no objection whatsoever to his Caliphate in the hearts of any of the Muslims. He urged them to speak up if they had any objection, saying, "O people, I urge you by Allah, if any man regrets swearing allegiance to me, let him stand up."

'Ali ibn Abi Ṭâlib, who had a sword with him, stood up and came close to him, until he stood with one foot on the first step of the pulpit and the other on the pebbles. He said, "By Allah, we will not let you off, and we will not ask you to resign. The Messenger of Allah (ﷺ) gave precedence to you; who could put you back?"[29]

Abu Bakr was not the only one who had no interest in the Caliphate and responsibility; rather it was the spirit of the age.

From the aforementioned texts, we may conclude that the discussion in Saqeefah Bani Sâ'idah was conducted in the same friendly, brotherly spirit; indeed, it confirms that the Anṣâr were keen to spread the message of Islam. They were prepared to sacrifice for its sake. As soon as they felt reassured, they hastened to swear allegiance to Abu Bakr. He accepted their oath of allegiance for the same reason (that is, continued support of Islam). This proves that the outlook of the Companions was very different from many of those who came after them. The latter went against sound academic research and objective studies; their opinion is contrary to the spirit of the age and to the hopes and ambitions of the Companions of the Messenger of Allah.

If the meeting in Saqeefah Bani Sâ'idah had led to a split between the Muhâjireen and Anṣâr, as some of them claim,[30] then why did the Anṣâr accept its outcome? They were the owners of the land, were large in numbers, and had all the weapons they needed. Why did they submit to the Caliphate of Abu Bakr and join the armies of the Caliphate that were heading east and west, striving to consolidate its strength? Does that not show that they were eager to support it?[31]

It is correct to conclude that the Anṣâr were keen to implement the orders of the Caliph and rush to confront the apostates. None of the Anṣâr, let alone other Muslims, held back from swearing allegiance to Abu Bakr. The brotherhood between the Muhâjireen and Anṣâr was greater than the imagination of those who wrote about the differences between the Companions in their reports to serve their own ulterior motives.[32]

Sa‘d ibn ‘Ubâdah (رضي الله عنه) and his view of Abu Bakr's Caliphate

Sa‘d ibn ‘Ubâdah (رضي الله عنه) swore allegiance to Abu Bakr as Caliph following the discussion in Saqeefah Bani Sâ‘idah; he gave up his former stance of claiming leadership and submitted to the Caliphate of Abu Bakr. His paternal cousin Basheer ibn Sa‘d al-Anṣâri was the first one among those gathered to swear allegiance to Abu Bakr; there is no sound report that suggests any problem, simple or complex, or any division or grouping around candidates who hoped to become Caliph, as some history books suggest.

On the contrary, Islamic brotherhood prevailed, and indeed its bonds increased, as is proven in sound reports. There is no sound report to suggest that there was a conspiracy among Abu Bakr, ‘Umar and Abu ‘Ubaydah to monopolise power after the death of the Messenger of Allah (ﷺ).[33] They feared Allah too much to do such a thing.

Some writers and historians have tried, on the basis of their whims and desires, to portray Sa‘d ibn ‘Ubâdah (رضي الله عنه) as a competitor to the Muhâjireen. They have alleged that he was eagerly seeking the position of Caliph and towards that end, he was plotting, scheming, and creating division among the Muslims. However, if we look at the history of this man and examine his conduct, we will find that his support for the Messenger (ﷺ) makes him one of the best of men.

He was one of those for whom this world was not the main goal. He was one of the men in charge of those who came to swear allegiance at the second pledge of al-'Aqabah. The Quraysh resorted to tracking him down near Makkah; they tied his hands and brought him to Makkah as a prisoner, but Jubayr ibn Muṭ'im ibn 'Adiyy saved him because Sa'd used to offer him protection in Madinah.

He was also one of those who were present at Badr.[34] Thus, he attained the status before Allah of the people of Badr. He came from a good family that was known for generosity, as the Messenger of Allah (ﷺ) attested. The Messenger of Allah (ﷺ) used to rely on him — after Allah — and on Sa'd ibn Mu'âdh, as in the Battle of the Trench when he consulted them about giving one-third of the yield of Madinah to 'Uyaynah ibn Ḥiṣn al-Fizâri. The response of the two Sa'ds is indicative of their deep faith and readiness to sacrifice.[35]

The attitude of Sa'd on various occasions is well-known. This great Companion had a glorious track record in the service of Islam and sincere companionship towards the Messenger of Allah (ﷺ). It makes no sense, and there is no proof to suggest, that he wanted to revive the tribalism of the jâhiliyah in the discussion in Saqeefah Bani Sâ'idah in order to attain the position of Caliph in the midst of such division.

There is no proof — and the reports narrated in some sources are not sound — that after swearing allegiance to Abu Bakr, he did not pray with them or join them for Hajj,[36] as if Sa'd ibn 'Ubâdah (رضي الله عنه) had separated from the main body of the Muslims.[37] This is false and is pure fabrication.

It is proven from sound reports that Sa'd swore allegiance to Abu Bakr. When Abu Bakr spoke on the day of Saqeefah Bani Sâ'idah, he mentioned the virtues of the Anṣâr and said:

> «You know that the Messenger of Allah (ﷺ) said: If the people were to follow one valley and the Anṣâr to follow another, I would follow the valley of the Anṣâr.» (Bukhari)

> «He reminded Sa‘d ibn ‘Ubâdah of an irrefutable argument when he said: You know, O Sa‘d, that the Messenger of Allah (ﷺ) said, when you were sitting with him: The Quraysh are to be in the position of authority because the righteous people are followers of their righteous ones, and the evil people are followers of their evil ones.
>
> Sa‘d said to him: You are right; we are the advisers, and you are the rulers.» (A sound hadith recorded by Aḥmad)

Thus, people swore allegiance one after another, and Sa‘d also swore allegiance.[38]

It is proven that Sa‘d ibn ‘Ubâdah swore allegiance, and the Anṣâr also unanimously swore allegiance to Caliph Abu Bakr. There is no point in propagating false reports, because they are contrary to what really happened; they constitute a serious accusation against the leaders of the Anṣâr of striving to create division among the Muslims. It is also a wilful denial of his previous support, effort and selfless help to the Muhâjireen. It casts aspersions on his commitment to Islam by suggesting that he did not pray with them, join their gatherings, accept their verdicts or perform Hajj with them.[39]

The alleged dispute between ‘Umar and al-Ḥabbâb ibn al-Mundhir

It is likely that the reports of the alleged dispute in Saqeefah Bani Sâ‘idah between ‘Umar and al-Ḥabbâb ibn al-Mundhir as-Sulami al-Anṣâri are unsound. ‘Umar had not upset al-Ḥabbâb ibn al-Mundhir since the time of the Messenger of Allah (ﷺ).

> «It was narrated that ‘Umar said: Since al-Ḥabbâb ibn al-Mundhir was the one who was debating with me, I had

> nothing to say to him. This is because there had been some dispute between him and me during the lifetime of the Messenger of Allah (ﷺ), who had told me off. I swore that I would never say anything to upset him (al-Ḥabbâb) again.»[40]

Similarly, what is narrated about al-Ḥabbâb during this (alleged) dispute is contrary to what is known of his wisdom and careful handling of matters. He was known as 'the wise man'[41]at the time of the Messenger of Allah (ﷺ) because his advice was accepted at Badr and Khaybar.[42] He later explained his words, "From us a leader and from you a leader". He clarified that he was not seeking a position of authority; he said, "By Allah, we are not competing with you for this matter; we are just afraid that people whose fathers and brothers we killed[43] will attain it."

The Muhâjireen accepted his excuse, especially since they had been together on the battlefield against the polytheists.[44]

The hadith: «The rulers are from the Quraysh» and the attitude of the Anṣâr

Several versions of the following hadith are narrated in the sound books of Bukhari and Muslim and other books of hadith.

> «The rulers are from the Quraysh.»
>
> In *Ṣaḥeeḥ al-Bukhâri,* it is narrated that Mu'âwiyah said: The Messenger of Allah (ﷺ) said: «This matter [of authority] belongs to the Quraysh; as long as they establish the religion, Allah will throw the ones who oppose them on their face in the fire.» (Bukhari)
>
> In *Ṣaḥeeḥ Muslim,* it says: «The Messenger of Allah (ﷺ) said: Islam will continue to prevail under the leadership of the caliphs, all of whom are from Quraysh.» (Muslim)

> It was narrated that 'Abdullâh ibn 'Umar said: The Messenger of Allah (ﷺ) said: «This matter [of authority] will remain with the Quraysh as long as two of them remain.» (Bukhari)
>
> The Messenger of Allah (ﷺ) also said: «The people will follow Quraysh in this regard; the Muslims will follow their Muslims, and the disbelievers will follow their disbelievers.» (Muslim)
>
> «It was narrated that Bukayr ibn Wahb al-Jazari said: Anas ibn Mâlik al-Anṣâri said: I will tell you a hadith that I do not tell to everyone. We were sitting in the house of one of the Anṣâr when the Prophet (ﷺ) came and stood, holding onto the sides of the doorway,[45] and he said: The rulers are from Quraysh; verily, they have rights over you, and you have rights over them likewise. As long as they are asked to show kindness, they will show kindness; if they promise, they will fulfil it; and if they rule, they will be just.» (Recorded by aṭ-Ṭabarâni with a reliable chain of narrators)

In *Fatḥ al-Bâri*, Ibn Ḥajar has narrated a number of hadiths under the heading *al-Umarâ' min Quraysh* (The rulers are from Quraysh), which he has attributed to the books of *Sunan*, *Musnad* and *Muṣannaf*.[46] There are many hadiths that speak of this matter, and there is hardly any book of hadith that does not contain some of these reports. They appear with different wordings, but they are close in meaning. They all confirm that legitimate leadership belongs to the Quraysh; this means the Caliphate only. With regard to other types of leadership, all Muslims are equal.[47]

Just as the hadiths explain that the Caliphate belongs to the Quraysh, they warn against blind following. They state that this position of leadership belongs to them as long as they adhere to and support Islam, as we see above in the hadith of Mu'âwiyah and as it says in the hadith of Anas:

> «As long as they are asked to show kindness, they will show kindness; if they promise, they will fulfil it; and if they rule, they will be just. Whoever among them does not do that, upon him will be the curse of Allah, the angels and all the people.» (Recorded by aṭ-Ṭabarâni with a reliable chain of narrators)

Thus, the hadiths warn against following the Quraysh if they stray from ruling in accordance with what Allah (ﷻ) has revealed. If they do not comply with such conditions, they will become a danger to the Ummah. The hadiths also warn against following them in anything that was not revealed by Allah; they call upon people to avoid and shun them in that case because following them could jeopardise the future of the Ummah.

> The Prophet (ﷺ) said: «The destruction of my Ummah — or the corruption of my Ummah — will be because of the foolish young leaders of Quraysh.» (Bukhari)

> «The Prophet (ﷺ) was asked: What do you instruct us to do? He replied: [It will be good] if people shun them.» (Muslim)

From these texts, it is clear that the rulers should be from among the Quraysh; also, the Anṣâr submitted to the Quraysh within these guidelines and on the basis of these principles. This is what they affirmed in their oath of allegiance to the Messenger of Allah (ﷺ), in which they pledged to hear and obey, to be patient when others were given precedence over them, and not to dispute this matter with those who were entitled to it, unless they saw blatant disbelief on their part, with clear proof. (Bukhari)

The Anṣâr fully understood the issue of the Caliphate. The hadith: «The leaders are from the Quraysh» was narrated by many of them. Those who did not know it remained silent when Abu Bakr narrated it to them; therefore, none of the Anṣâr argued with

Abu Bakr when he quoted it. The matter of the Caliphate was decided by mutual consultation, with reference to the legal texts and reason, which proved that the Quraysh were more entitled to this position.

After the oath of allegiance in Saqeefah Bani Sâ'idah, no claim to the Caliphate was ever heard from any Anṣâri. This only confirms that the Anṣâr were convinced. They approved of the outcome of the discussions.[48] Thus, we see the flaws in and lack of support for the view of those who say that the hadith: «The leaders are from the Quraysh» was a slogan used by the Quraysh to keep the Caliphate out of Anṣâri hands.

Some allege that this was the opinion of Abu Bakr and was not a hadith narrated from the Messenger of Allah (ﷺ), that it was instead a political idea hatched by the Quraysh that reflected their importance in the Arab society at that time. The idea of attributing these hadiths to Abu Bakr and suggesting that they were slogans of Quraysh is no more than an attempt to distort the history of the Rightly-Guided era and the early days of Islam. These were based primarily on the efforts of the Muhâjireen and Anṣâr and those who followed them, and on the strong ties of brotherhood between the Muhâjireen and Anṣâr.

Hadiths which point to the Caliphate of Abu Bakr (رضي الله عنه)

The hadiths which hint at the Caliphate of Abu Bakr are many and well known. They reach the level of being *mutawâtir* (meaning that they were narrated by so many upright and trustworthy narrators at each level in the chain that it is impossible that they could all have agreed on an untruth). They clearly point to his Caliphate, whether explicitly or implicitly. This establishes his entitlement to the Caliphate, leaving no room for the innovators to deny this matter.[49] These hadiths include the following:

> «It was narrated that Jubayr ibn Muṭ'im said: A woman came to the Prophet (ﷺ), and he told her to come back to him later. She said: What if I come and do not find you? (As if she was referring to his death.) The Messenger of Allah (ﷺ) said: If you do not find me, go to Abu Bakr.» (Muslim)
>
> Ibn Ḥajar stated:

In this hadith, we see that whatever the Prophet (ﷺ) said that he would do would become the responsibility of whoever succeeded him. It is also a refutation of the Shiite claim that the Prophet (ﷺ) stated that 'Ali and al-'Abbâs should become caliphs after him.[50]

> «It was narrated that Ḥudhayfah (رضي الله عنه) said: We were sitting with the Prophet (ﷺ), and he said: I do not know how long I will stay among you, so follow the two who come after me — and he pointed to Abu Bakr and 'Umar (may Allah be pleased with them both) — and adhere to the covenant of 'Ammâr, and whatever Ibn Mas'ood narrates to you, accept it.» (A 'reliable but odd' hadith recorded by at-Tirmidhi; however, al-Albâni and as-Suyooṭi graded it as sound)
>
> The words of the Prophet (ﷺ): «follow the two who come after me» refer to the two Caliphs who would come after him, namely Abu Bakr and 'Umar. He encouraged following them because of their good conduct and sincerity. In this hadith, there is a reference to the issue of the Caliphate.[51]
>
> «It was narrated from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: Whilst I was sleeping, I was shown myself drawing water from my cistern and giving it to the people. Abu Bakr came to me and took the bucket from

> my hand to let me rest; he drew two buckets, but there was some weakness in his drawing, may Allah forgive him. Then [‘Umar] ibn al-Khaṭṭâb came and took it from him. I have never seen a man drawing water more strongly than him, until the people left (having drunk their fill); the cistern was still overflowing with water.» (Muslim)
>
> Ash-Shâfi‘i (may Allah have mercy on him) said:
>
> The dreams of prophets are revelations. His words ‘but there was some weakness in his drawing’ refer to the short duration of his Caliphate and his early death, as well as the fact that he was distracted by the war against the apostates from furthering the conquests; he also referred to the fact that ‘Umar achieved more and his Caliphate was of longer duration.[52]
>
> «‘Â’ishah (رضي الله عنها) said: The Messenger of Allah (ﷺ) said to me when he was sick: Call your father, Abu Bakr, and your brother for me, so that I may write a document. I fear that someone might wish [for succession] and say: I am more entitled to it, when Allah and the believers insist on Abu Bakr.» (Muslim)

This hadith clearly points to the superiority of Abu Bakr, as the Prophet spoke of what might happen in the future after he had died, stating that the Muslims would refuse to give the Caliphate to anyone else. This hadith also indicates that there would be a dispute. All of that came to pass, as the Prophet (ﷺ) had foretold, before the Muslims agreed on Abu Bakr.[53]

> «It was narrated that ‘Ubayd ibn ‘Abdullâh said: I visited ‘Â’ishah (رضي الله عنها) and asked her: Will you not tell me about the illness of the Messenger of Allah (ﷺ)?
>
> She replied: Yes. The Prophet (ﷺ) became very ill and asked: Did the people pray?

We replied: No, they are waiting for you, O Messenger of Allah.

He said: Put some water in the tub for me. We did that, and he washed himself with a full ritual bath. Then he tried to get up, but he fell unconscious. When he came round, he asked: Did the people pray?

We answered: No, they are waiting for you, O Messenger of Allah.

He said: Put some water in the tub for me. We did that, and he washed himself with a full ritual bath. Then he tried to get up, but he fell unconscious.

When he came round, he queried: Did the people pray?

We replied: No, they are waiting for you, O Messenger of Allah.

The people were gathered in the mosque, waiting for the Messenger of Allah (ﷺ) to pray the obligatory evening prayer. The Messenger of Allah (ﷺ) sent word to Abu Bakr, telling him to lead the prayer.

The person who was carrying the message reached Abu Bakr and said: The Messenger of Allah (ﷺ) is ordering you to lead the prayer.

Abu Bakr, who was a tender-hearted man, said: O ‘Umar, lead the prayer.

‘Umar said: You are more entitled to do that.

Thus, Abu Bakr led the prayer during those days.

When the Messenger of Allah (ﷺ) felt a little better, he came out between two men — one of whom was al-‘Abbâs — to pray the obligatory noon prayer. Abu Bakr was leading the prayer, but when he saw the Prophet (ﷺ), he started to move back. The Prophet (ﷺ) gestured to him to stay where he was.

He said [to the two men]: Seat me beside him. They seated him beside Abu Bakr. Abu Bakr prayed standing up, following the prayer of the Prophet (ﷺ), and the people followed the prayer of Abu Bakr, and the Prophet (ﷺ) was sitting.

'Ubaydullâh said: I visited 'Abdullâh ibn 'Abbâs and said to him: Shall I not tell you what 'Â'ishah told me about the illness of the Prophet (ﷺ)?

He said: Tell me.

I told him what she had said, and he did not object to any part of it, except that he said: Did she tell you the name of the one who was with al-'Abbâs?

I said: No.

He said: That was 'Ali (رضي الله عنه).» (Bukhari and Muslim)

This hadith speaks of many important matters, such as:

- the virtue of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه),
- the precedence given to him [in choosing him to lead the prayers] over all the other Companions (may Allah be pleased with them all),
- the fact that he was more entitled to be the successor of the Messenger of Allah (ﷺ) than anyone else,
- the privilege of a leader to appoint someone else to lead the prayer if he is unable to attend the congregational prayer,
- the fact that the person who is appointed to lead the prayer is the best among them, and
- the great virtue of 'Umar, who is second only to Abu Bakr, because Abu Bakr did not choose anyone but him to lead the Ummah.[54]

'Abdullâh ibn Mas'ood (رضي الله عنه) said that when the Messenger of Allah (ﷺ) passed away, the Anṣâr said, "From among us a leader and from among you a leader." (Bukhari)

'Umar (رضي الله عنه) went to them and said:

> O Anṣâr, do you not know that the Messenger of Allah (ﷺ) instructed Abu Bakr to lead the prayer? Who among you could feel comfortable with giving himself precedence over Abu Bakr?

The Anṣâr said, "We seek refuge with Allah from giving ourselves precedence over Abu Bakr." (Recorded by an-Nasâ'i; Ibn Hajar graded it reliable)[55]

Ibn Sa'd narrated, with his chain of narration going back to al-Ḥasan, that 'Ali said:

> When the Prophet (ﷺ) died, we discussed our affairs and realised that the Prophet (ﷺ) had given precedence to Abu Bakr when he had chosen him to lead the prayer. Thus, we chose for our worldly affairs the one whom the Messenger of Allah (ﷺ) had chosen for our religious affairs; we selected Abu Bakr.[56]

Abu al-Ḥasan al-Ash'ari commented on the Prophet's choosing Abu Bakr to lead the prayer, "His choosing him is something that is well known and well established in Islam." He also stated, "His choosing him indicates that he was the most knowledgeable of the Companions and the most well versed in Qur'an."

In a report that the scholars unanimously agree to be authentic, the Messenger of Allah (ﷺ) said:

> «People should be led by the one who has the most knowledge of the Book of Allah. If their knowledge of the Qur'an is equal, preference should be given to the one who has the most knowledge of the Sunnah. If their knowledge of the Sunnah is equal, preference should be given to the elder

> one. If their ages are the same, preference should be given one who embraced Islam first.» (Muslim)

Ibn Katheer stated:

> These words of al-Ash'ari should be written in letters of gold, for all these attributes were combined in Abu Bakr aṣ-Ṣiddeeq, may Allah be pleased with him and make him pleased.[57]

Two views are held by Ahl as-Sunnah with regard to the Caliphate of Abu Bakr and whether that was referred to by the Messenger of Allah (ﷺ) in an implicit or explicit text. Some of them say that the Caliphate of Abu Bakr was based on an implicit text which hinted at it. This view is attributed to al-Ḥasan al-Baṣri (may Allah have mercy on him) and a number of the people of Hadith.[58] It was also narrated from Imam Aḥmad ibn Ḥanbal.[59]Those who favoured this opinion quoted as evidence the fact that the Prophet (ﷺ) chose him above everyone else to lead the prayer; he also issued instructions that all doors leading into the mosque should be closed except the door of Abu Bakr.

Some of them also said that Abu Bakr's Caliphate was based on an explicit text. This is the view of a number of the people of Hadith[60] and was also the view of Abu Muhammad ibn Ḥazm adh-Dhâhiri.[61] This group quoted as evidence the hadith of the woman to whom the Prophet (ﷺ) said: «If you do not find me, go to Abu Bakr»; and by what he said to 'Â'ishah (رضي الله عنها):

> «Call your father, Abu Bakr, and your brother for me, so that I may write a document. I fear that someone might wish (for succession) and say: I am more entitled to it when Allah and the believers insist on Abu Bakr.» (Muslim)

There is also the hadith about the Prophet's dream, in which he dreamt that he was at a cistern giving water to the people. Thereafter, Abu Bakr came and took the bucket from his hand to let him rest. (Muslim)

What I am inclined to think, and what seems to be correct on the basis of my research, is that the Prophet (ﷺ) did not explicitly instruct the Muslims that the Caliph after him should be Abu Bakr (ﷺ); rather, he only mentioned him. This is because Allah (سبحانه وتعالى) had informed him that the Muslims would choose him because of his sublime virtues referred to in the Qur'an and the Sunnah, in which he surpassed all the other Muslims.[62]

Ibn Taymiyah (may Allah have mercy on him) said:

> The conclusion is that the Prophet (ﷺ) guided the Muslims to appoint Abu Bakr and steered them in that direction in many ways, in both word and deed. He foretold his becoming Caliph in a way that reflected his approval thereof and showed that he was happy with it. He intended to write a document to confirm it, then he realised that the Muslims would be unanimously agreed upon choosing him, so he did not write it and was content with that.
>
> If the appointment of Abu Bakr had been an ambiguous or unclear issue for the Ummah, the Messenger of Allah (ﷺ) would definitely have clarified it and left no excuse to be unaware. But because he had given numerous hints and indications that Abu Bakr was the one to be appointed, and they understood that, the goal was achieved. Hence 'Umar ibn al-Khaṭṭâb (رضي الله عنه) said in the speech that he gave in the presence of the Muhâjireen and Anṣâr: There is no one among you who could ever compare to Abu Bakr. ...The texts point to the validity of Abu Bakr's Caliphate. Allah and His Messenger (ﷺ) approved of it for him, and it was completed and became valid when the Muslims swore allegiance to him and chose him freely on the basis of what they had learned from the fact that Allah and His Messenger gave precedence to him. So his Caliphate was proven both by the texts and by the consensus of the Ummah. But the texts indicate that Allah and His Messenger were pleased

with his Caliphate and that it was sound and valid. They also indicate that Allah ordained it and decreed that the Muslims would choose it, which is more eloquent and effective than merely giving instructions to appoint him, because in that case it would only be proven on the basis of this instruction. Since the Muslims chose him without any instructions, and the texts proved that they were correct in what they did and that Allah and His Messenger approved of that, this proves that Abu Bakr possessed virtues that made him stand out in comparison to others, on the basis of which the Muslims realised that he was the most entitled to be appointed Caliph. So there was no need for special instructions to appoint him to the post.[63]

Consensus on the Caliphate of Abu Bakr (رضي الله عنه)

Ahl as-Sunnah wal-Jamâ'ah, both the earlier and later generations, are unanimously agreed that Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) was the most entitled to become the Caliph after the Prophet (ﷺ). This was because of his virtues and seniority, and also because the Prophet (ﷺ) gave precedence to him over all the other Companions in appointing him to lead the prayers.

The Companions of the Prophet (ﷺ) understood what the Prophet (ﷺ) intended when he appointed him to lead the prayer. Thus, they unanimously agreed to appoint him as Caliph and swear allegiance to him. None of them disagreed, and Allah (ﷻ) would not cause them to agree on misguidance. They swore allegiance to him willingly and obeyed his instructions; no one objected to his appointment.[64]

Sa'eed ibn Zayd was asked, "When was allegiance sworn to Abu Bakr?" He said, "The day the Messenger of Allah (ﷺ) died; they did not want to remain even for a part of a day without being united under a leader."[65]

A number of respectable scholars have narrated that there was consensus among the Companions, and those who came after them of Ahl as-Sunnah wal-Jamâ‘ah, that Abu Bakr was more entitled to the Caliphate than anyone else.[66] The following are some of the comments of the scholars:

(i) Al-Khaṭeeb al-Baghdâdi (رضي الله عنه) stated:

> The Muhâjireen and Anṣâr were unanimously agreed on the Caliphate of Abu Bakr. They called him the successor (*khaleefah*) of the Messenger of Allah, and no one else was called khaleefah after him. It was said that there were thirty thousand Muslims when the Prophet (ﷺ) died, all of whom addressed Abu Bakr as the successor of the Messenger of Allah and approved of him as the leader after the Prophet (ﷺ).[67]

(ii) Abu al-Ḥasan al-Ash‘ari said:

> Allah praised the Muhâjireen and Anṣâr and those who came to Islam first, and the Qur'an praises the Muhâjireen and Anṣâr in many places and praises those who swore the oath of allegiance.[68] Allah mentions in the Qur'an:
>
> ﴿Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad,] under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.﴾
>
> *(Qur'an 48: 18)*

These people, whom Allah praised, unanimously agreed upon the leadership of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه); they called him the successor of the Messenger of Allah; they swore allegiance to him and submitted to him; and they acknowledged his superiority as he was the best of the Muslim community at that time in all aspects in which he deserved to be a leader, such as knowledge, asceticism, intelligence, leadership skills and so on.[69]

(iii) 'Abdul-Mâlik al-Juwayni stated:

> With regard to the Caliphate of Abu Bakr, it is proven by the consensus of the Muslims, for they unanimously agreed to obey him and submit to his rule... What the Shiites claim — that 'Ali was filled with resentment and was reluctant to swear allegiance to him — is a blatant lie. Yes, 'Ali was not present in as-Saqeefah and was keeping away from people because he was consumed with grief for the Messenger of Allah. But then he joined the people and swore allegiance to Abu Bakr in front of everyone.[70]

(iv) Abu Bakr al-Bâqillâni stated, discussing the consensus on the appointment of Abu Bakr as Caliph:

> Muslims were unanimously agreed that obedience to him was obligatory, and they were agreed on his leadership and that they should submit to him. When Abu Bakr said: Let me off, for I am not the best among you, Commander of the Faithful 'Ali said to him: We will not let you off, and we will not ask you to leave. The Messenger of Allah chose you for our religious affairs; why should not we choose you for our worldly affairs? What he meant by that was that the Prophet had chosen Abu Bakr to lead the prayer even though 'Ali was present, and he had appointed him as his deputy in leading the Hajj, so he was the best of the Ummah, the strongest in faith, the deepest in understanding and the most knowledgeable of them.[71]

The concept of the caliphate and the caliph

The Islamic caliphate is the system of rule chosen by the Muslim Ummah, which unanimously agreed upon this concept as a way of ruling, organising its affairs and looking after its interests. The concept of caliphate emerged at a time when the Muslims needed it and they were convinced of it; this explains the speed with which the Muslims chose a successor to the Messenger of Allah (ﷺ). Imam Abu al-Ḥasan al-Mâwardi stated:

> Allah decreed a leader for the Ummah to succeed the Prophet and protect the religion, and He delegated to this leader the running of this Ummah's affairs, so that its affairs would be managed in a way that is in accordance with the religion of Allah and that unites the Ummah behind an obeyed leader. Therefore the Caliphate became a principle on which the religion of Islam was established and secured, and the affairs of Muslims were run on that basis so that all the Muslims' affairs were run smoothly and properly and were looked after, and governors and officials were chosen through this system.[72]

The Muslim Ummah had to confront the difficult situation that resulted from the death of the Prophet (ﷺ); they had to take the right decision quickly so as not to leave any room for division or doubt that could take hold of people's hearts or weakness that would sneak into the foundations of the structure that had been built by the Messenger of Allah (ﷺ).[73]

Since the caliphate is the system of rule for the Muslims, its principles are derived from the constitution of the Muslims, namely the noble Qur'an and the Sunnah of the Prophet (ﷺ).[74] Legal scholars discussed the foundations of the Islamic caliphate and spoke of consultation and the swearing of allegiance, the two basic principles referred to in the noble Qur'an.[75] The position of caliph is sometimes referred to as *imâmah* or *imârah*. Muslims unanimously agree that the caliphate is essential and that appointing the caliph — to take care of the Ummah's affairs, carry out the punishments prescribed by Allah, spread the call of Islam, protect the religion of the Ummah by means of jihad, implement Islamic jurisprudence, protect people's rights, put a stop to wrongdoing and meet the essential needs of each individual

— is an obligatory duty of the Muslims. This is proven on the basis of the Qur'an, Sunnah and scholarly consensus.[76] Allah has mentioned in the Qur'an:

﴾O you who believe! Obey Allah and obey the Messenger and those in authority among you…﴿ *(Qur'an 4: 59)*

﴾[We said]: O Dâwood, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the day of account.﴿ *(Qur'an 38: 26)*

> The Prophet (ﷺ) said: «Whoever withdraws his hand from obedience (that is, rebels against the ruler) will meet Allah on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.» (Muslim)

With regard to consensus, the Companions did not wait until the Messenger (ﷺ) had been buried to gather and agree on a ruler or Caliph. Abu Bakr explained why he accepted this responsibility, which was his fear of turmoil as a result of not appointing a Caliph for the Muslims.[77] Ash-Shahrastâni said:

> It never occurred to him or to anyone else that it is permissible not to have a leader in the land. All of that indicates that the Companions, who were the first generation, were unanimously agreed that it was essential to have a leader. Hence this consensus is definitive proof that there should be a leader or caliph.[78]

Ibn Khaldoon has defined the caliphate as follows:

> It is to lead the masses in accordance with the rulings of Islamic jurisprudence with regard to what is in their best interests in the hereafter. Their interests in this world are to be defined in the light of their interests in the hereafter, because all worldly

> affairs are to be worked out, according to the Lawgiver, in the light of their interests in the hereafter. In reality, the position of caliphate is a succession in the footsteps of the Prophet with regard to guarding this religion and dealing with worldly affairs on the basis of Islam.[79]

Abul-Ḥasan an-Nadwi spoke of the conditions or requirements for the successor to the Prophet (ﷺ); on the basis of evidence and proof from the biography of Abu Bakr, he confirmed that the latter fulfilled the conditions that qualified him to be the successor to the Prophet (ﷺ). We will mention these conditions briefly, without quoting the evidence mentioned by an-Nadwi here; this evidence has been discussed in various places in this book. The most important conditions are as follows:

- He was distinguished by the fact that throughout his life after becoming a Muslim, he enjoyed the trust of the Messenger of Allah (ﷺ), who testified to his integrity and appointed him to carry out some of the essential pillars of Islam. The Prophet (ﷺ) also put him in charge of important matters, and he chose him as his companion on several extremely important occasions on which a man would not bring anyone with him except the one whom he trusted and relied on completely.
- He was distinguished by his steadfastness in the face of turmoil that threatened to uproot the religion and render fruitless the achievements of the Messenger of Allah (ﷺ). During this turmoil, fear and panic filled the hearts of many of those who had strong faith and had been with the Messenger of Allah (ﷺ) for a long time. He remained as steadfast as a solid mountain in the face of that turmoil; he played the role of a sincere successor of the Prophet (ﷺ). He clarified the situation and highlighted the essence of Islam and its correct beliefs.

- He was distinguished by his deep understanding of Islam and his having lived with the Prophet (ﷺ) during different stages of war and peace, fear and security, and hardship and ease.
- He was distinguished by his intense protective jealousy and fervent desire that this religion should remain as it was during the time of its Prophet (ﷺ). His eagerness to protect the religion was stronger than his eagerness to protect his own honour or that of his wives, mothers, sons and daughters. No fear, ambition, misinterpretation or disagreement from the closest and dearest of people to him deterred him from that.
- He was very precise and eager in carrying out the wishes of the Messenger (ﷺ), whose successor he was in taking care of his Ummah after his death. He did not drift from that even a bit or compromise with anyone concerning it; he did not fear that anyone would blame him.
- He was distinguished by his lack of interest in worldly gains and pleasures; this cannot be imagined in the case of anyone except his leader and guide, the greatest of the prophets (ﷺ). It never occurred to him to establish authority and power and to expand it in the interests of his kinsmen and heirs, as was usually the case in imperial families in the lands closest to the Arabian Peninsula, such as Byzantium and Persia.[80]

All these qualities and conditions came together in the character of Abu Bakr, as manifested in his life and his conduct, both during the life of the Messenger (ﷺ) before he became Caliph, and from the time he was appointed to the Caliphate until his death. No one can doubt or deny this truth because it is very clear and is based on sound, mutawâtir reports.[81]

The decision-makers in Saqeefah Bani Sâ'idah swore allegiance to Abu Bakr in a small group; they nominated him to the people on the following day, and the Ummah swore allegiance to him publicly in the mosque.[82]

What took place in Saqeefah Bani Sâ'idah highlighted a number of principles, such as the following:

- The leadership of the Ummah can only be established on the basis of choice and election.
- The oath of allegiance is one of the foundations of selection and the legitimacy of leadership.
- No one can be appointed to the Caliphate unless he is the strongest in terms of religious commitment and is the most able to run the affairs of the Ummah.
- Selection of the Caliph is to be made on the basis of the person's commitment to Islam and his moral character.
- The Caliphate has nothing to do with the idea of inheritance on the basis of family or tribe.
- The fact that the leader should be from the Quraysh was highlighted in Saqeefah Bani Sâ'idah because it is a reality that should be taken into consideration; it is essential to take any similar matter into consideration as long as it is not contrary to the principles of Islam.
- The debate that took place in Saqeefah Bani Sâ'idah demonstrates the level of calmness, confidence and trust that was prevalent among the Muslims. There was no shouting, confusion, accusations of lying, conspiracy, or breaking of deals. They submitted to the texts which ruled their affairs, and in their debate, they referred to texts regarding Islamic jurisprudence.[83]

Dr. Tawfeeq ash-Shâwi quoted some examples of decisions that were reached by collective consultation during the era of the Rightly-Guided Caliphs, based on what took place in the incident of Saqeefah Bani Sâ'idah. He stated:

- The first collective decision that was reached on the day of Saqeefah Bani Sâ'idah was that the system of rule and the constitution of the state were to be decided by means of a free consultation according to the principle of consultation that is mentioned in the Qur'an. Hence this principle is a matter on which there was consensus, the basis of which were the Qur'anic texts that enjoin consultation. In other words, this consensus highlighted and confirmed the first legal principle of the Islamic ruling system, which is consultation that is binding (upon the caliph). This is the first constitutional principle that was decided by consensus after the death of our Messenger (ﷺ). Moreover, this consensus was no more than a confirmation of the application of the texts of the Qur'an and Sunnah, which enjoin consultation.

- It was also decided in Saqeefah Bani Sâ'idah that the selection of the head of the Islamic state and the definition of the limits of his authority had to be determined by means of consultation. In other words, the freely-given allegiance that gave him the authority to take control operated within the framework of conditions and restrictions that were included in the covenant of allegiance that was freely given. This is equivalent to the constitution in modern systems. This was the second constitutional principle that was approved by consensus. This was a collective decision, like the first.
- In accordance with the two previous principles, the gathering in Saqeefah Bani Sâ'idah decided to elect Abu Bakr to be the first Caliph of the Islamic state.[84]

Moreover, this nomination was not finally valid until after allegiance had been sworn to him publicly, that is, when the Muslim masses swore allegiance to him the following day in the Prophet's Mosque, and he accepted it on the basis of conditions that he mentioned in the speech he gave.[85] We will discuss this in detail below.

2.2

The public oath of allegiance, and administration of internal affairs

2.2.1 The public oath of allegiance

On the day after allegiance was sworn privately to Abu Bakr in Saqeefah Bani Sâ‘idah, the Muslims gathered to swear allegiance publicly, and ‘Umar (رضي الله عنه) showed his support for Abu Bakr.[86]

Anas ibn Mâlik said:

> The day after allegiance was sworn to Abu Bakr in Saqeefah Bani Sâ‘idah, Abu Bakr sat on the pulpit, and ‘Umar stood up and spoke before Abu Bakr did. He praised and glorified Allah as He deserves, then he said:
>
> O people, yesterday I said things to you that were not appropriate; that was not based on the Book of Allah, and it was not something that the Messenger of Allah (ﷺ) told me. I thought that the Messenger of Allah (ﷺ) would continue to lead us until he would be the last one of us to die, but Allah has left among you His book, which contains the guidance of Allah and His Messenger (ﷺ). If you adhere to it, Allah will guide you to that to which He guided him (ﷺ). Allah has united you under the leadership of the best among you, the Companion of the Messenger of Allah (ﷺ), the second of the two when they were in the cave; so get up and swear your allegiance to him.

People swore their allegiance to Abu Bakr in a public oath of allegiance that took place after the oath of allegiance at Saqeefah Bani Sâ‘idah.

Thereafter, Abu Bakr spoke. He praised and glorified Allah as He deserves, then he said:

> O people, I have been appointed over you, but I am not the best of you. If I do well, support me, and if I do wrong, correct me. Truthfulness is sincerity, and dishonesty is a betrayal. The weak one among you is strong in my eyes until I restore his rights, if Allah wills; and the strong one of you is weak in my eyes until I take what is due from him, if Allah wills. If people abandon jihad for the sake of Allah, He will humiliate them. If immorality becomes widespread among the people, Allah will send His punishment upon them all. Obey me as long as I obey Allah and His Messenger; if I disobey Allah and His Messenger, you have no duty to obey me. Get up and pray, may Allah have mercy on you.[87]

'Umar also said to Abu Bakr on that day, "Ascend the pulpit."

He insisted until he ascended the pulpit, and the people swore allegiance to him publicly. (Bukhari)

This brilliant speech is regarded as one of the most beautiful speeches in Islam, despite its brevity. In it, Abu Bakr affirmed the principles of justice and mercy in the relationship between the ruler and subject; he highlighted the fact that obedience to the ruler is connected to obedience to Allah (ﷻ) and His Messenger (ﷺ). He also referred to jihad for the sake of Allah because of its importance in making the Ummah supreme. He referred to avoiding immorality because of its importance in protecting the society from collapse and corruption.[88]

From this speech and the events that took place after the death of the Messenger (ﷺ), the researcher can determine some of the features of the system of rule at the beginning of the era of the Rightly-Guided Caliphs, some of the most important of which are:

The concept of the oath of allegiance

Scholars have defined allegiance in a number of ways. For example, Ibn Khaldoon said, "It is the pledge to obey the ruler."[89]Others defined it as 'a pledge to abide by the rulings of Islam'.[90] It was also described as making a covenant, pledge and promise to revive what is confirmed in the Qur'an and the Sunnah, and to establish what is established in them.[91]

When a Muslim swears allegiance to the ruler, he puts his hand in his to affirm the covenant and pledge. Since this is similar to what the buyer and the seller do, this action is called *bay'ah* (from an Arabic root meaning 'transaction').[92]

From the Ummah's oath of allegiance to Abu Bakr, we learn that if the ruler of the Islamic state reaches power through the decision-makers, and the Ummah swears allegiance to him after he fulfils the necessary conditions, it becomes obligatory for all the Muslims to swear allegiance to him and to rally behind him. They are expected to shun their support for those who rebel against him so as to preserve the unity of the Ummah and protect its integrity against its enemies both within the Islamic state and abroad.[93]

> The Prophet (ﷺ) said: «Whoever dies without swearing allegiance has died a death of the jâhiliyah.» (Muslim)

This hadith encourages people to fulfil the duty of swearing allegiance and warns against failing to do so. The one who dies without having sworn allegiance has lived in a state of misguidance and died in a state of misguidance.[94]

> The Messenger of Allah (ﷺ) said: «Whoever swears allegiance to a ruler, giving him his hand with sincerity, let him obey him if he can. If another comes and disputes with him, then behead the other one.» (Muslim)

The Lawgiver prescribed execution as the punishment and enjoined it in the event of rebellion against the ruler. This indicates that this action (rebellion) is forbidden, because the rebel is seeking to give his allegiance to someone other than the first ruler, to whom the Muslims were enjoined to give allegiance.[95]

The one who should receive the oath of allegiance in the capital of the state is the caliph; in other regions, the ruler may receive it himself or his deputies may do so, as happened when allegiance was sworn to Abu Bakr; the people of Makkah and Taif gave their oaths of allegiance to the deputies of the Caliph.

Those who are obliged to give their allegiance to the ruler are the decision-makers; those who have the authority to choose the leader are the scholars and prominent figures of the Ummah, the members of consultative committees and the regional governors. With regard to the rest of the people and the common folk, it is sufficient for them to be included in the oath of allegiance of those mentioned above; and there is nothing to prevent the common folk from swearing allegiance after the decision-makers have done so.[96]

Some scholars say that it is essential for the common folk to swear allegiance, because Abu Bakr did not assume his authority as the Caliph of the Muslims until after the Muslims had sworn allegiance to him publicly.[97]

The oath of allegiance in this particular sense, which was given to Abu Bakr, should not be given to anyone but the supreme head of the Islamic state and should not be given to anyone else, whether there is an Islamic state or not; this is because of the rulings connected to this oath of allegiance.[98]

To sum up: the oath of allegiance in this particular sense is a pledge to be loyal to the caliph and to hear and obey him if his ruling is in accordance with what Allah has revealed. The oath of allegiance, essentially and originally, is a contract or covenant between two parties: the ruler on the one hand and the Ummah on the other. Allegiance is given to the ruler on the basis that he will rule in accordance with the Qur'an and the Sunnah and that he will submit completely to Islamic jurisprudence as a system of beliefs and law, and as a way of life. The Ummah in turn pledges to submit to the ruler and to hear and obey him within the limits set by Islamic jurisprudence.

This oath of allegiance is one of the unique characteristics of the Islamic system of rule that is not shared by any other system, past or present. What it means is that the ruler and the Ummah are both bound by the legal rulings brought by Islam and that neither the ruler nor the Ummah, as represented by the decision-makers, has the right to go against the rulings of Islamic jurisprudence or to promulgate any rulings that are contrary to the Qur'an and Sunnah or to the basic principles of the Islamic state. Doing such a thing is regarded as rebelling against Islam and declaring war against the system of the Islamic state. In fact, the matter is more serious than that, as the noble Qur'an states that the one who does that is not a believer.[99]

﴿But no, by your Lord, they will not [truly] believe until they make you [O Muhammad] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.﴾ *(Qur'an 4: 65)*

This was the concept of allegiance throughout the time of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه).

Sources of legislation in Abu Bakr's state

According to Abu Bakr, the sources of legislation were:

(i) The noble Qur'an

﴿Indeed, We have revealed to you [O Muhammad] the book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.﴿

(Qur'an 4: 105)

The Qur'an is the primary source of all the legal rulings related to the various matters of life. It also contains the basic principles and definitive rulings that govern every aspect of life. The noble Qur'an also explains to the Muslims all the foundations they need on which to establish their state.

(ii) The Sunnah

This is the second source on which the foundations of the Islamic constitution are based. Through the Sunnah, it is possible to find out the practical implementation of the Qur'anic rulings.[100]

Abu Bakr's state submitted to Islamic jurisprudence; the authority of the Islamic law took precedence in his state above all other legislation and laws. Thus, it gives us a brilliant image of a state based on Islam, and how its ruler is bound by legal rulings governed by Islam and cannot go against them.[101]

In Abu Bakr's state, and in the society created by the Companions, Islamic jurisprudence reigned supreme, and both the ruler and subject submitted to it. Hence Abu Bakr restricted the Ummah to obeying him only while he obeyed Allah and His Messenger, because the Messenger of Allah (ﷺ) said:

> «There is no obedience if it involves sin; obedience is only in that which is right and proper.» (Bukhari)

The Ummah's right to keep an eye on the ruler and call him to account

Abu Bakr affirmed the right of the Ummah and its individual members to keep an eye on his actions and call him to account for them. He even asked them to correct him, so as to prevent any wrong action that he might commit and to make him adhere to what they regarded as the correct path and proper legal conduct.[102]

In his first speech to the Ummah, Abu Bakr confirmed that every ruler is vulnerable to error and should be held accountable, that his authority is not based on any personal privilege that puts him above others, that the era of divine messages and infallible messengers had come to an end, and that the last of the messengers who used to receive revelation had gone to his Lord.

The Prophet (ﷺ) had religious authority based on his infallibility as a prophet and as a messenger who received guidance from heaven, but this infallibility had ceased with his death. The rule and authority were now based on the contract of allegiance and the delegation of power and authority by the Ummah to the ruler.[103]

According to Abu Bakr's understanding, the Ummah had knowledge and awareness. The people were supposed to support, advise, and correct the ruler, and to follow up on events. The duties of the subjects were to support the ruler who ruled in accordance with what Allah has revealed and to help and support him in matters pertaining to religion and jihad.

Part of supporting the ruler is not showing disrespect towards him, and part of helping him is honouring and respecting him. His position as the guardian of the Ummah, striving to make the word of Allah supreme, dictates that he should be respected and honoured, as a sign of honouring the laws of Allah that he is defending and protecting.

> The Messenger of Allah (ﷺ) said: «Part of glorifying Allah is honouring the grey-haired Muslim and the bearer of the Qur'an, not the one who exaggerates about it or turns away from it, and honouring the just ruler.» (A reliable hadith recorded by as-Suyooṭi)

> The Ummah is required to sincerely advise those who are in authority. «The Prophet (ﷺ) said three times: Religion is sincerity.
>
> The Companions said: To whom, O Messenger of Allah?
>
> He said: To Allah, to His book, to His messenger, and to the leaders of the Muslims and their common folk.» (Muslim)

It became well-established in the minds of the Companions that the righteousness of the Ummah depended on the righteousness of its leaders. Hence, one of the duties of the people towards their rulers is to advise them and correct them.

Modern states have adopted this pioneering policy of Abu Bakr (ﷺ) and turned it into the form of specialist committees and consultative councils that supply the ruler with plans and information, offering advice with regard to the best decision.

Unfortunately, many Muslim states have turned away from this wise system, and the Ummah's calamity, which stems from their rulers' domination and tyranny, has grown even worse. The backwardness that engulfs most Muslim countries is no more than the result of hateful tyranny and accursed dictatorship that has killed the spirit of sincere advice and courage in the Ummah and instilled in it cowardice and fear, except in the case of a blessed few.[104]

Establishing the principle of justice and equality among people

One of the aims of Islamic rule is striving to establish the foundations of an Islamic system that will contribute to the building of a Muslim society. Among the most important of these foundations are: consultation, justice, equality and freedom. In his speech to the Ummah, Abu Bakr affirmed these principles. The principle of consultation was put into practice in the way he was elected, in the way allegiance was sworn to him, and in his speech in the mosque in the presence of many of the Muslims.

His justice was manifested in the content of his speech, and there is no doubt that justice in the mind of Abu Bakr was the justice of Islam, which is the main principle in establishing the Muslim society and Islamic rule. Islam has no presence in the society in which wrongdoing or oppression is widespread and justice is unknown.

Establishing justice among people, at the individual, communal and state levels, is not something optional that is to be left to the ruler's mood or his whims and desires. On the contrary, establishing justice among people is regarded in Islam as one of the most sacred and important of duties, and the Ummah is unanimously agreed that justice is essential.[105] Al-Fakhr ar-Râzi (may Allah have mercy on him) said, "They [the scholars] are unanimously agreed that the one who becomes the ruler is obliged to rule with justice."[106]

Allah has mentioned in the Qur'an:

﴿O you who believe, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.﴾

(Qur'an 5: 8)

Abu Bakr gave an astonishing and captivating example of justice. In his view, justice was a practical call to Islam as it opened people's hearts to faith. He treated people fairly and justly in terms of giving, and he asked them to help him. He offered to settle scores in an incident which is indicative of his justice and fear of Allah.[107]

It was narrated from 'Abdullâh ibn 'Amr ibn al-'Âṣ (رضي الله عنه):

> Abu Bakr aṣ-Ṣiddeeq (﵁) stood up one Friday and said: Tomorrow, bring the zakâh camels and we will share them out; no one should visit [us while we are doing that] without permission.
>
> A woman said to her husband: Take these reins; perhaps Allah will give us a camel.
>
> The man came and found that Abu Bakr and 'Umar had gone in to where the camels were, so he went in with them. Abu Bakr turned around and asked: Who let you in?
>
> He took the reins from him and struck him. When Abu Bakr had finished dividing up the camels, he called the man, gave the reins to him and said: Settle the score.
>
> …'Umar said: By Allah, he will not settle the score, and you will not make it a precedent.
>
> Abu Bakr said: Who will save me from Allah on the Day of Resurrection?
>
> 'Umar said: Give him something.
>
> Abu Bakr instructed his slave to bring him a camel with a saddle and blanket, and five dinars; [the man] was content with that.[108]

The principle of equality that was affirmed by Abu Bakr in the speech that he gave to the Ummah is regarded as one of the general principles that are affirmed in Islam; it is one of the principles that play a part in establishing the Muslim society. It has preceded the laws and legislation of the modern era. Among the verses in the noble Qur'an which affirm the principle of equality is the following verse in which Allah has mentioned:

﴾O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the

most righteous of you. Indeed, Allah is knowing and acquainted.》
(Qur'an 49: 13)

Abu Bakr spent from the state treasury of the Muslims and distributed its contents equally among the people.

Ibn Sa'd and others narrated that Abu Bakr had a state treasury in as-Sunḥ that was well known, and it was not guarded by anyone. It was said to him: Why don't you appoint someone to guard the state treasury?

He said: There is no fear for it.

It was asked: Why?

He replied: It has a lock.

He would give its contents until there was nothing left in it. When he moved to Madinah, he moved it with him and put it in the house where he lived. Wealth came to him from one of the mines of Juhaynah, and it was a large amount. The mine of Banu Sulaym started during his Caliphate, and zakâh came to him from there; he put it in the state treasury and shared it out equally among the people: free and enslaved, male and female, old and young.

'Â'ishah (ﷺ) said:

> During the first year, he gave each free man ten and each slave ten, each [free] woman ten and each slave woman ten. During the second year, he gave each one twenty. Some of the Muslims came and said: O successor of the Messenger of Allah, you shared out this wealth equally among the people; however, there are some people who have virtue and a track record (in serving Islam) and seniority; why don't you give more to them?
>
> He replied: As for what you have said about seniority, track record and virtue, how do I know that? The reward for that is with Allah. But this is the matter of livelihood, and dividing it equally is better than preferring some over others.[109]

Stipends were distributed equally among people during his Caliphate. ‘Umar (رضي الله عنه) argued with Abu Bakr concerning that, asking:

> Are you treating equally the one who migrated twice and prayed facing the two directions (first towards Jerusalem and later towards the Kaaba in Makkah), and the one who became Muslim during the year of the conquest (of Makkah)?

Abu Bakr responded:

> They strove for the sake of Allah, and their reward is with Him; this world is no more than a means to reach the hereafter.

‘Umar (رضي الله عنه) later changed the method of distribution and gave precedence to seniority in Islam and jihad. However, towards the end of his Caliphate, he said, “If I had known at the beginning what I knew at the end, I would have gone back to the way of Abu Bakr and treated people equally.”[110]

Abu Bakr used to buy camels, horses and weapons and give people mounts (for jihad) for the sake of Allah. One year, he bought velvet cloths brought from the desert and shared them out among the widows of the people of Madinah in the winter. The wealth that came to Abu Bakr during his Caliphate reached two hundred thousand,[111] which was distributed to various charitable causes.[112]

Abu Bakr followed divine instructions in establishing justice, achieving equality among the people and paying attention to the rights of the weak. He decided to put himself on the side of those who had no voice and to keep checking on them with understanding and resolve that could not be deterred by any earthly force. Abu Bakr was a true statesman, who put tyranny under the feet of his people and lifted them up by means of justice, thus strengthening his state and guaranteeing its role in guarding the religion and the Ummah.[113]

From the very beginning, Abu Bakr realised that justice is an honour to both the ruler and the subjects. Thus, he put this policy into practice whilst repeating the words of Allah:

﴾Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.﴿ *(Qur'an 16: 90)*

Abu Bakr wanted to reassure the Muslims about their religion and the freedom to propagate it; that reassurance could only be achieved when the ruler had established a justice system that was free of whims and desires.

Ruling on this basis requires the ruler to rise above all personal considerations and to have the two qualities of justice and mercy combined as a characteristic of his rule. Abu Bakr's way of running the affairs of the state was based on self-denial and utter devotion to Allah, which made him feel the weakness of the weak and the needs of the society; thus, by means of justice, he rose above all whims and desires, forgetting himself, his children and his family in the process. He focused on the affairs of the state, both major and minor, with all the alertness and prudence that Allah had given him.[114]

Based on the above, the banner of justice was raised high. The weak felt safe and secure with regard to their rights; they felt certain that they would no longer be weak when justice ruled. They felt strong because their rights were not withheld or neglected. The strong were deterred by justice from committing wrongdoings, and the score was settled with them for the oppressed; they were not able to shield themselves by means of their high position, authority, connection to those in power, or status. This is true honour and complete power in the land.[115]

How beautiful are the words of Ibn Taymiyah (may Allah have mercy on him):

> Allah supports the just state even if it is disbelieving, and He does not support the unjust state even if it is Muslim… By means of justice, men are reformed and wealth becomes abundant.[116]

Sincerity is the basis of interactions between the ruler and the subjects

In his inaugural speech, Abu Bakr stated a basic principle on which his style of leadership was based: that truthfulness and honesty between the ruler and the Ummah was the basis of interaction. This wise principle had an important effect on strengthening the Ummah because it established trust between the Ummah and its ruler. It was a political style that stemmed from the Islamic call to truthfulness and honesty. Allah has mentioned in the Qur'an:

﴾O you who believe, fear Allah and be with those who are true.﴿

(Qur'an 9: 119)

> Warning against dishonesty, the Messenger of Allah (ﷺ) said: «There are three to whom Allah will not speak on the Day of Resurrection, nor will He praise them or look at them, and theirs will be a painful torment: an old man who commits adultery, a king who lies and a poor man who is arrogant.» (Muslim)

A ruler who lies is like a treacherous appointee who eats the bread of the Ummah and then betrays it; how doomed is the ruler who indulges in lying, under various names and pretexts. Abu Bakr described such a man as a traitor, the 'number one enemy' of his people. Is there any enmity greater than betrayal?

The words of Abu Bakr still have an impact on this world because they form the criterion that raises some people and lowers others. The true leader produces heroes; these heroes are the means by which the Ummah wards off from itself any hardship and calamities that may lie ahead. Undoubtedly, the one who ponders over these words of Abu Bakr will realise that this man was a pioneer in producing heroes, following in the footsteps of the Prophet (ﷺ).[117]

The people of the world need this style of ruling and this way of interaction between the ruler and the subject in order to resist forgery in elections, fabrication of accusations and use of the media as a means of propagating false accusations against those who oppose or criticise rulers. It is essential for the Ummah to keep watch and ensure that rulers adhere to truthfulness and sincerity. This can be done through institutions that help to correct and bring to account rulers who deviate,[118] thus preventing the theft of the Ummah's will, honour, freedom and wealth.

Adherence to jihad and preparing the Ummah accordingly

Abu Bakr had received his education in jihad directly from the Prophet (ﷺ), the commander-in-chief. He had received hands-on training in the battlefields during the conflicts between disbelief and faith, misguidance and guidance, evil and good. I have mentioned the attitude of Abu Bakr during the campaigns led by the Prophet (ﷺ).

> The Messenger of Allah (ﷺ) said: «When you enter into *‘eenah* transactions,[119] take hold of the tails of cattle and are content with farming, and forsake jihad, Allah will cause humiliation to prevail over you and will not withdraw it until you return to your religion.» (A sound hadith recorded by Abu Dâwood)

Abu Bakr understood that the Ummah would be subjected to humiliation if it abandoned jihad, so he made jihad one of the main features of rule in his state.[120] For this reason, he mobilised the resources of the Ummah for jihad, so as to bring relief to the oppressed, restore freedom to those who were deprived of it and spread the message of Allah throughout the land, removing any obstacles in its way.

Declaration of war against immorality

> Abu Bakr reminded the Ummah of the words of the Prophet (ﷺ): «Whenever immorality appears among a people to such an extent that they commit it openly, plagues and diseases that were never known among the predecessors will spread among them.» (Ibn Katheer; a sound hadith according to al-Albâni)

Immorality is a chronic disease that plagues the society and has no cure; it leads to its disintegration and weakening because nothing remains sacred. An immoral society has no protective jealousy; it approves of vileness. It is a weak, shameless and sick society filled with diseases and aberrations.

Abu Bakr stood up for the values and morals of the Ummah.[121] In his running of its affairs, he was very keen to protect the dignity and purity of the Ummah and to keep it away from immorality, both apparent and hidden. He was in pursuit of an Ummah that was strong and not distracted by the whims and desires or led astray by Satan; in such a case, its members could be productive and helpful to each other.

The connection between morality and the rise of states and civilisations is very clear. If morals are corrupted and dishonesty becomes prevalent, nations will be doomed and plagued with corruption and destruction. A thorough study of the life of previous nations and early civilisations will reveal how they were established by means of noble attitudes and sound religious commitment. These include the civilisations that were established during the time of the prophets Dâwood (*'alayhi as-salâm* — may peace be upon him) and Sulaymân (﵇), and during the time of Dhul-Qarnayn ('the two-horned one', a righteous ruler mentioned in the Qur'an).

Many other nations adhered to good values and characteristics and remained strong; when immorality started to spread among them and they surrendered to devilish influences, showed ingratitude for the blessings of Allah, and set their people on the road to destruction, their power diminished and their civilisations crumbled.[122]

Abu Bakr understood the laws of Allah (ﷻ) with regard to societies and the rise and fall of states; he understood that nations may diminish as a result of extravagance, corruption and indulgence in immorality and sin. Allah has mentioned:

﴾And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.﴿

(Qur'an 17: 16)

Abu Bakr's policy in fighting immorality is something that Muslim rulers would do well to follow. A pious, smart, and just ruler leads his nation through proper conduct. However, if the ruler himself is deprived of intelligence and becomes stupid, he will propagate immorality among his people and will try to protect it by force and legislation. He will fight good values and characteristics and will push his people into the swamp of immorality; they will become like animals, wandering aimlessly and caring about nothing but physical pleasure and the deceiving adornments of this world; their chivalry will disappear.[123] How true are the following words of Allah!

﴾And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favours of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.﴾

(Qur'an 16: 112)

With this, I conclude the discussion of the inaugural speech of Abu Bakr (ﷺ), in which he outlined the policies of the state.

2.2.2 Running the internal affairs of the state

Abu Bakr wanted to implement the policy that he had drawn up for his state. Towards that end, he appointed helpers among the Companions. He made Abu 'Ubaydah ibn al-Jarrâḥ the trustee of this Ummah; he was the Finance Minister and in charge of the state treasury. He appointed 'Umar ibn al-Khaṭṭâb to be in charge of the judiciary (the Minister of Justice); however, he also handled some cases himself. He appointed Zayd ibn Thâbit to write the official letters (the Minister of Communications).[124] Sometimes other Companions who were present, such as 'Ali ibn Abi Ṭâlib and 'Uthmân ibn 'Affân, would write for him. Muslims also gave Abu Bakr the title of *Khaleefah Rasool Allâh* (the successor of the Messenger of Allah).

The Companions deemed it essential that Abu Bakr be free to focus on the role of Caliph. Abu Bakr was a merchant who used to go to the market every day to buy and sell.

When he was appointed Caliph, he went to the market in the morning, carrying garments on his shoulders to sell them. He was met by 'Umar and Abu 'Ubaydah, who asked: Where are you going, O successor of the Messenger of Allah?

He replied: To the market.

They inquired: What are you going to do there when you have been appointed to run the affairs of the Muslims?

He responded: How else will I feed my family?

They said: Come with us, and we will allocate some provisions for you.

He went with them, and they allocated half a sheep to him every day.[125]

It says in *ar-Riyâḍ an-Naḍirah* that the stipend that they allocated to him was 250 dinars per annum, and one sheep (minus what was in its stomach, head and feet) per diem. However, that was not enough for him and his dependents. He gave all his wealth to the treasury of the Muslims and went out to the market near al-Baqee‘ Cemetery to engage in trade.

‘Umar (رضي الله عنه) came and saw some women sitting, waiting for him. He asked: What is the matter with you?

They replied: We are waiting for the successor of the Messenger of Allah to judge between us.

He went and found him in the market. He took him by the hand and said: Come here.

Abu Bakr said: I have no need of being your ruler. You have given me what is not sufficient for me and my dependents.

He said: We will increase it for you.

Abu Bakr said: Three hundred dinars and an entire sheep.

‘Umar said: No.

‘Ali (رضي الله عنه) came at that point and said: Give it to him in full.

‘Umar said: Do you think so?

‘Ali said: Yes.

‘Umar said: In that case, we will do it.

Abu Bakr went and ascended the pulpit; the people gathered around him, and he said: O people, my provision was 250 dinars and one sheep minus its stomach, head and feet. ‘Umar and ‘Ali have increased it to 300 and a [whole] sheep. Do you agree to that?

The Muhâjireen said: By Allah, yes, we agree.[126]

Thus, we see the way the Companions understood the concept of leadership and rule in Islam; they allocated a stipend to their leader so that he would have no need to engage in trade after he had become a worker for the Ummah. This was a role which occupied all his time, effort and thoughts. Thus, they established a brilliant concept in Islam whereby there is a separation between what belongs to the Ummah and what belongs to the ruler.

The rulers of today should follow the example of this great Companion who was appointed as head of the Islamic state after the death of the Messenger (ﷺ). How beautiful are his words:

> My people know that my profession is not unable to support my family; however, I am distracted by running the Muslims' affairs. Thus, the family of Abu Bakr will live on this (the Muslims') wealth, and he will trade with the wealth of the treasury so as to make up for what he spent on his family (by making a profit on it and putting that back into the treasury). (Bukhari)

Abu Bakr implemented some brilliant ideas. The position of leadership in itself did not give him power to take whatever he wanted from the Muslims' wealth; however, whatever provision is allocated to the Caliph is because he is a worker who is distracted by the Ummah's affairs from looking after his own.[127]

In building the Islamic state with enthusiasm and energy, Abu Bakr focused on its internal structure; he did not leave any gap that could affect the integrity of that lofty structure that had been left by the Messenger of Allah (ﷺ). He paid attention to his subjects, a matter concerning which there are brilliant stories. He also paid special attention to the judiciary, keeping an eye on the governors and state workers. He followed the footsteps of the Prophet (ﷺ) in whatever he did. The following are some details of his wise policies:

Abu Bakr in society

Abu Bakr lived among the Muslims as the successor of the Messenger of Allah (ﷺ). He did not miss any opportunity to teach the people, enjoin what is good and forbid what is evil. His attitude reflected on the people around him with guidance, faith and goodness. Following are some stories that illustrate this:

(i) Milking the sheep; the blind old woman; and visiting Umm Ayman

Before he had become a Caliph, he used to milk sheep for the people in his neighbourhood. When allegiance was sworn to him as Caliph, a young girl in the neighbourhood said, "Now no one will milk the sheep of our house."

Abu Bakr heard her and said, "I will indeed milk them for you, and I hope that what I have embarked upon will not change anything I did before."

He used to milk the sheep for them, and when they would bring their sheep to him, he would ask, "Shall I make it frothy on top or make it thick?" If they wanted bubbles on top, he would keep the vessel further away from the udder so that the milk would become frothy; if they wanted it thick, he would bring the vessel closer so that there would be no froth on top. He continued like that in as-Sunḥ for six months before he moved to Madinah.[128]

This report illumines a few aspects of Abu Bakr's attitude. This is great humility on the part of a great man, an elder with a high status. He was the Caliph of the Muslims. However, he was keen not to let his being Caliph change the way he interacted with people, even though it would take from him time that he needed. This action also demonstrates how greatly the Companions valued acts of kindness even if they took effort and time.[129]

Here we see Abu Bakr — who defeated the Arabian Peninsula with his sincere resolve and amazing steadfastness, subjugated it to the religion of Allah, and sent its people to fight under his banner the two greatest nations on earth and defeat them — milking sheep for the girls in his neighbourhood and saying, “I hope that what I have embarked upon will not change me.”

He had not embarked upon something insignificant; he was the successor of the Messenger of Allah (ﷺ), the ruler of the Arabs, the commander of the armies that went to uproot from the earth Persian tyranny and Byzantine pride, and to establish in their place a civilisation based on justice and knowledge. However, he hoped that all of that would not change him or prevent him from milking the sheep of his neighbourhood.[130]

The fruits of faith in Allah include praiseworthy characteristics such as this humility that was embodied in the character of Abu Bakr, as we see in this and other examples.

> «When the reins of his camel fell, he dismounted to pick them up. It was said to him: Why did you not tell us to give them to you?
>
> He replied: The Messenger of Allah (ﷺ) instructed us not to ask people for anything.»[131]

Abu Bakr left us a living example of understanding and humility derived from the following words of Allah:

﴿So We took him and his soldiers and threw them into the sea. So see how was the end of the wrong-doers.﴾ *(Qur'an 28: 40)*

> The Prophet (ﷺ) said: «Charity does not decrease wealth. If one forgives, Allah increases his honour, and if one humbles himself before Allah, He raises his status.» (Muslim)

This attitude motivated him to serve the Muslims, especially the needy and weak.

It was narrated from Abu Ṣâliḥ al-Ghifâri that ‘Umar ibn al-Khaṭṭâb used to take care of an old, blind woman who lived on the outskirts of Madinah; he would go to her at night, draw water for her and do whatever she asked him to. One day, he came to her and found that someone else had got there first and done what she wanted; that man came early on more than one occasion so that no one else would reach her before he did. One day, ‘Umar lay in wait for him (to see who it was); it turned out that it was Abu Bakr who was coming to her — and during that time, he was the Caliph.[132]

> «It was narrated from Anas ibn Mâlik (رضي الله عنه): After the Messenger of Allah (ﷺ) died, Abu Bakr said: Let us go and visit Umm Ayman, as the Messenger of Allah (ﷺ) used to do.
>
> When they came to her, she wept. They asked: Why are you weeping? What is with Allah is better for the Messenger of Allah (ﷺ).
>
> She said: I am not weeping because I don’t know that what is with Allah is better for the Messenger of Allah (ﷺ); I am weeping because the revelation from the heaven has ceased.
>
> She made them weep, and they began to weep with her.» (Muslim)

(ii) His advice to a woman who vowed not to speak to anyone

Abu Bakr used to forbid acts of the jâhiliyah and the introduction of innovations into the religion; he promoted Islamic actions and adherence to the Sunnah.[133]

> It was narrated from Qays ibn Abi Ḥâzim:
>
> Abu Bakr visited a woman of al-Aḥmas[134] whose name was Zaynab; he saw that she was not speaking. He asked: What is the matter with her? Why is she not speaking?
>
> They said: She vowed to do a silent Hajj.

He said to her: Speak, for this is not permissible; this is an act of the jâhiliyah.

She began to speak and asked: Who are you?

He replied: I am one of the Muhâjireen.

She inquired: Which Muhâjireen?

He answered: From the Quraysh.

She queried: Which clan of the Quraysh are you from?

He responded: You are asking too much; I am Abu Bakr.

She said: O successor of the Messenger of Allah (ﷺ), how long do you think we will keep adhering to this sound matter which Allah brought to us after the time of ignorance?

He said: As long as your leaders adhere to it.

She asked: Who are the leaders?

He replied: Don't your people have prominent figures and nobles who give them instructions, which they obey?

She said: Of course.

He said: They are the leaders among the people. (Bukhari)

Al-Khaṭṭâbi (may Allah have mercy on him) stated:

Part of the Hajj ritual during the jâhiliyah was silence; one of them would observe complete seclusion for a day and night, and remain silent, but they were forbidden from doing that and were commanded to speak good. These words of Abu Bakr are quoted as evidence by those who say that if a person makes a vow that he will not speak, it is recommended that he should break the vow and speak, and he does not have to offer any explanation for doing so. This was why Abu Bakr did not instruct this woman to offer expiation. By analogy, if a person takes a vow not to speak, his vow is not valid, because Abu Bakr said in general terms that it is not permissible and is an act of jâhiliyah that had been abolished by Islam. He would not have said such a thing except on the basis of knowledge from the Prophet (ﷺ), so it comes under the same ruling as a hadith that is traceable up to the Prophet (ﷺ) himself.[135]

Ibn Ḥajar stated:

With regard to the hadiths that were narrated about silence and its virtues, there is no contradiction here because of the difference in purpose. The silence that is encouraged is refraining from uttering falsehood, and permissible types of talk are also forbidden if they lead to falsehood. The kind of silence that is forbidden is refraining from speaking the truth when one is able to do so. And Allah knows best.[136]

(iii) His concern to enjoin what is good and forbid what is evil

Abu Bakr enjoined what is good and forbade what is evil. He explained to the people what they did not understand.

«It was narrated that Qays ibn Abi Ḥâzim said: I heard Abu Bakr aṣ-Ṣiddeeq recite:

﴾O you who believe, upon you is [the responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided...﴿ *(Qur'an 5: 105)*

I heard the Messenger of Allah (ﷺ) say: If people see an evil action and do not change it, Allah will send the punishment upon them all.

[According to another report: O people, you recite this verse but you do not understand it as it should be understood. We heard the Prophet (ﷺ) say: If the people see a wrongdoer and they do not stop him, soon Allah will punish them all.]» (A sound hadith recorded by Abu Dâwood)

An-Nawawi stated:

With regard to the words of Allah:

> ﴾O you who believe, upon you is [the responsibility for] yourselves…﴿ *(Qur'an 5: 105)*
>
> — this is not contrary to the obligation to enjoin what is good and forbid what is evil, because the correct view concerning the meaning of the verse, according to the scholars, is: If you do what is enjoined upon you, the shortcomings of others will not affect you, as Allah says:
>
> ﴾…and no bearer of burdens will bear the burden of another…﴿ *(Qur'an 6: 164)*
>
> Part of what is enjoined is enjoining what is good and forbidding what is evil. If he does that, but the one who is addressed does not comply, then there is no blame on the one who did what was required of him.[137]

Abu Bakr encouraged the people to do what is right. It was narrated from Maymoon ibn Mahrân that a man greeted Abu Bakr by saying, "*As-salâmu 'alayka ya khaleefah Rasool-Allâh* (May peace be upon you [using the singular 'you' instead of the usual plural], O successor of the Messenger of Allah)."

He said, "[Only me] among all these people?"[138]

He would also refrain from doing a sunnah (recommended, but not obligatory) action if he feared that the one who had no knowledge would think that it was an obligation. It was narrated from Ḥudhayfah ibn Usayd (﵁) that he said, "I saw Abu Bakr and 'Umar (may Allah be pleased with them both) refrain from offering a sacrifice for fear that their example would be followed."[139]

Abu Bakr also advised his son 'Abdur-Raḥmân to treat neighbours well. He said to him one day, when he had a dispute with a neighbour of his, "Do not dispute with your neighbour, for a dispute will remain when people pass away."[140]

Abu Bakr used to honour his father. When he performed 'umrah in 12 AH, he entered Makkah in the morning. He went to his house, where his father Abu Quḥâfah was sitting at the door, surrounded by some young men. It was said to him, “Here is your son,” so he stood up.

Abu Bakr did not wait until his camel had knelt down; he dismounted whilst it was still standing, so that he could meet his father with respect and obedience. People came to greet him, and Abu Quḥâfah said, “‘Ateeq (Abu Bakr), treat these people well and be kind to them.”

> Abu Bakr said: O my father, there is no power and no strength except with Allah. I have been given a serious matter to deal with, and I have no power to deal with it except with Allah’s help.[141]

He paid attention to prayer, striving to focus properly in it and to worship Allah properly; he did not pay attention to anything else when he was praying.[142]

People in Makkah used to say, “Ibn Jurayj learned the prayer from ‘Aṭâ’, ‘Aṭâ’ learned it from Ibn az-Zubayr, Ibn az-Zubayr learned it from Abu Bakr, and Abu Bakr learned it from the Prophet (ﷺ).”

‘Abdur-Razzâq used to say, “I have not seen anyone better in prayer than Ibn Jurayj.”[143]

It was narrated that Anas (رضي الله عنه) said:

> Abu Bakr led the dawn prayer and recited al-Baqarah in the two units of prayers. When he finished, Ibn ‘Umar said to him, “O successor of the Messenger of Allah, you did not finish until we thought that the sun had already risen.”
>
> He said, “If it had risen, it would not find us heedless (of the remembrance of Allah).”[144]

He encouraged people to be patient in the face of calamity and said to those who lost loved ones:

> There is no calamity with consolation and no benefit in panic. Death is easier to bear than what came before it and is harder than what comes after it. Remember the loss of the Messenger

> of Allah (ﷺ), and your calamity will become insignificant. May Allah increase your reward.[145]

He offered condolences to ‘Umar (﵁) on the death of a child and said, “May Allah compensate you for his loss.”[146]

He also warned people against transgression, breaking promises and scheming. He said, “There are three traits which, if anyone has them, they will be against him: transgression, breaking promises and scheming.”[147]

He would exhort people and remind them of Allah. One of his exhortations was:

> There are five kinds of darkness and five kinds of light: love of this world is darkness, and the light for it is piety; sin is darkness, and the light for it is repentance; the grave is darkness, and the light for it is ‘lâ ilâha illâ Allâh Muḥammadun Rasool Allâh’; the hereafter is darkness, and the light for it is righteous deeds; and the *ṣirâṭ* is darkness, and the light for it is certainty of faith.[148]

In his Friday sermons, he would encourage sincerity and modesty, he would encourage people to learn lessons and prepare to meet Allah, and he would warn against hoping for a long life.

It was narrated that Awsaṭ ibn Ismâ‘eel (may Allah have mercy on him) said:

> I heard Abu Bakr aṣ-Ṣiddeeq deliver a speech one year after the death of the Messenger of Allah (ﷺ). He said, “Last year, the Messenger of Allah (ﷺ) stood where I am standing.” Saying that, Abu Bakr wept.
>
> According to another report, tears flowed from his eyes, and he could not speak because of weeping. He said:
>
> O people, ask Allah for wellbeing, for no one is given anything better than wellbeing after certainty of faith. Also, be sincere, for that goes with righteousness, and they lead to paradise. Be-

> ware of lying, for it goes with immorality, and they lead to hell. Do not sever ties with one another, do not forsake one another, do not hate one another, do not envy one another; be, O slaves of Allah, brothers.[149]

Az-Zubayr ibn al-'Awwâm (رضي الله عنه) said that Abu Bakr said when he was addressing the people:

> O Muslims, feel shy before Allah, for by the One in Whose Hand is my soul, when I go to relieve myself in an open space, I continue to cover myself with my cloak out of shyness before my Lord.[150]

It was narrated that 'Abdullâh ibn Ḥakeem said that Abu Bakr addressed them and said:

> I urge you to fear Allah and to praise Him as He deserves; to combine hope and fear; and to persist in asking, for Allah praised Zakariyâ and his household by saying:
>
> ﴿So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.﴾ *(Qur'an 21: 90)*
>
> Understand, O slaves of Allah, that His right over you is that you should offer your souls to Him. He has taken your covenants to that effect, and He has bought the transient little with the much that will abide. The book of Allah is with you; its wonders will never cease and its light will never be extinguished. Believe what He says, and follow His book sincerely; seek its light for the day of darkness, for He has created you to worship Him and He has appointed over you honourable scribes who know what you do.
>
> Moreover, O slaves of Allah, remember that you go about your business within a lifespan, the knowledge of which is hidden from you; if you can let your life end when you are striving for

> the sake of Allah, do so. However, you will only be able to do that with the help of Allah. Strive hard during your life before it ends, lest He cause you to indulge in the worst of your deeds, for some people saw how the lives of others ended, but they forgot about themselves. I am telling you not to be like them; hurry to save yourselves, for death is coming after you and will soon catch up.

According to another report, he said:

> Where are your brothers whom you knew? Where are your companions? They have gone to what they sent on ahead, the deeds they sent on ahead in days past, as a result of which they ended up doomed or blessed.
>
> Where are the tyrants who built cities and surrounded them with walls? They have ended up beneath the rocks and wells.
>
> Where are the pretty, bright faces who admired themselves for their youth? Where are the kings? Where are those who had the upper hand on the fields of battle? They have passed away and ended up in the darkness of the grave.
>
> There is nothing good in a word that is not intended for the sake of Allah; there is nothing good in wealth that is not spent for the sake of Allah; there is nothing good in the one whose ignorance is stronger than his patience; there is nothing good in the one who fears the blame of blamers (allowing criticism from others to prevent him or her from performing good deeds for the sake of Allah).
>
> There is no blood connection between anyone and Allah on the basis of which He may grant him good or divert bad from him, except obedience and following His command. There is no good in anything good if it ends with hellfire, and there is nothing bad in anything bad if it is followed by paradise. Remember that if you follow what Allah enjoins, then it is your

> Lord whom you have obeyed, and your right that you have preserved.
>
> I beseech you by Allah, because of your need and helplessness, to fear Him, praise Him as He deserves and seek His forgiveness, for He is Oft-Forgiving. I say these words of mine, and I ask Allah to forgive me and you.[151]

Thus, Abu Bakr paid attention to society; he exhorted the Muslims and urged them to do good; he enjoined what is good and forbade what is evil. What I have mentioned here is just a drop in the ocean.

The judiciary at the time of Abu Bakr

The era of Abu Bakr is regarded as the beginning of the era of the Rightly-Guided Caliphs. Its importance is based on the fact that it was an extension of the era of the Prophet (ﷺ) and was very close to it. The era of the Rightly-Guided Caliphs in general, and the judiciary in particular, was an extension of the judiciary during the time of the Prophet (ﷺ); it completely preserved all that is proven from the time of the Prophet (ﷺ) and applied it in full, in both letter and spirit. The importance of the era of the Rightly-Guided Caliphs with regard to judicial matters is due to two main reasons:

- Its adherence to the texts of the Prophet's era with regard to judicial matters; it followed the texts and remained committed to doing so.
- The establishment of new judiciary systems to reinforce the foundations of the Islamic state and deal with new situations.[152]

Abu Bakr used to pass judgements himself if the case was presented to him. The judiciary was not separate from the post of Caliph during his era; also, there was no separate, independent judiciary department. That was also the case during the time of the Messenger of Allah (ﷺ).

People were still close to the time of prophethood and were abiding by Islamic guidance, basing their lives on the rules and regulations of Islamic jurisprudence; there were hardly any disputes worth mentioning. In Madinah, Abu Bakr appointed 'Umar in charge of the judiciary, to help him with some cases, but he did not give 'Umar independent authority with regard to judicial matters.[153] Abu Bakr also approved of most of the judges and governors who had been appointed by the Messenger of Allah (ﷺ), and they continued to act as judges and governors during his era.[154] We will discuss the governors and their work later on.

The sources of judicial verdicts at the time of Abu Bakr were as follows:

1. The noble Qur'an
2. The Sunnah, including verdicts given by the Messenger of Allah (ﷺ)
3. Consensus in consultation with scholars and Muslim jurists
4. Ijtihâd and personal opinion, when there was no precedent found — in the Qur'an, the Sunnah, or the consensus of the scholars — on which to base a verdict

If a case came to Abu Bakr, he would look in the book of Allah; if he found therein something on the basis of which he could pass judgement, he would issue a verdict accordingly. If he did not find anything in the book of Allah, he would look in the Sunnah of the Messenger of Allah (ﷺ); if he found therein something on the basis of which he could pass judgement, he would issue a verdict accordingly.

If he did not find anything, he would ask the people, "Do you know whether the Messenger of Allah (ﷺ) issued a verdict concerning this?"

Sometimes someone would say, "He (ﷺ) issued such and such a verdict concerning it."

He would take the verdict of the Messenger of Allah (ﷺ) in that case and say, “Praise be to Allah, Who has put among us one who remembered something from our Prophet (ﷺ).”

If he could not reach a verdict in this way, he would summon the leaders and scholars of the Muslims and consult them. If they agreed on a verdict, he would pass judgement on that basis.[155] It seems that Abu Bakr believed it was binding to follow a decision if the members of the consultative group were unanimously agreed on it; it was not permissible for the leader to go against them. This is what was narrated from him with regard to the judiciary. If his consultants unanimously agreed upon a matter, he would pass a verdict on that basis.

This is what he instructed ‘Amr ibn al-‘Âṣ to do when he sent Khâlid ibn al-Waleed to him with reinforcements. He said to ‘Amr, “Consult them, and do not go against them.”[156]

Abu Bakr would also verify news before accepting it. It was narrated from Qubayṣah ibn Dhu’ayb that a grandmother came to Abu Bakr seeking her share of an inheritance. He said, “I do not find anything for you in the book of Allah, and I do not know that the Messenger of Allah (ﷺ) mentioned anything for you.”

He asked the people, and al-Mugheerah stood up and said, “I was present when the Messenger of Allah (ﷺ) gave her (a grandmother) one-sixth.”

Abu Bakr said, “Was there anyone else with you?”

Ibn Maslamah stood up and said something similar; thus, Abu Bakr gave the share to her.[157]

Abu Bakr felt that the judge should not issue a verdict on the basis of personal knowledge, unless there was another witness with him to support it. It was narrated that Abu Bakr said:

> If I thought a man committed a sin that incurs a *ḥadd* punishment (meaning a punishment that has been prescribed by

Allah), I would not punish him until proof was established against him or there was another witness with me.[158]

The following are some of the verdicts that were issued during the era of Abu Bakr:

Legitimate self-defence

It was narrated from Abu Mulaykah, from his grandfather, that a man bit the hand of another man and his tooth fell out; Abu Bakr ruled that there was no retaliation allowed in this case.[159]

A verdict of flogging

Imam Mâlik narrated from Nâfi‘ that Ṣafiyah bint Abi ‘Ubayd told him that a man was brought to Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) after having assaulted a virgin and made her pregnant. Later, he confessed his crime. He was not previously married, so Abu Bakr ordered that he should be given the ḥadd punishment of flogging and be banished to Fadak.[160] According to another report, he did not flog the girl or banish her because she was forced.[161]

Custody belongs to the mother as long as she does not remarry

‘Umar ibn al-Khaṭṭâb (رضي الله عنه) divorced his Anṣâri wife, who was the mother of his son ‘Âṣim. One day in Muḥassir (between Makkah and Arafah), he saw her carrying his son, and he saw that the boy was weaned and walking. He took him by the hand to take him away from her. They fought over him until the boy was hurt and began to cry.

He said, “I have more right to my son than you.”

The matter was referred to Abu Bakr, who ruled that custody should be given to her. He said, “Her smell, her lap and her embrace are better for him than you until he grows up and chooses for himself.”[162]

According to another report, “She is more compassionate, gentle, merciful and kind, and she has more right to her child as long as she does not remarry.”[163]

These were some of the verdicts and rulings that were narrated from the time of Abu Bakr. The judiciary at the time of Abu Bakr was distinguished in a number of ways, including the following:

- The judiciary during the time of Abu Bakr was an extension of the judiciary during the time of the Prophet (ﷺ); it followed the same methodology. Religious knowledge was widespread; there was a strong connection to faith and belief; reliance on the religious deterrent was prevalent; court proceedings were simple, brief and straightforward; and there were few cases and disputes.
- Judicial rulings during the time of Abu Bakr became the reference point for researchers and a focal point for the scholars of jurisprudence. They also became a source of legal verdicts and the basis on which to work out new rulings and opinions related to jurisprudence throughout the ages.
- Abu Bakr himself was the judge in some disputes, and he acted as a judge in addition to being the Caliph.
- The period of Abu Bakr’s rule contributed to the emergence of new sources for the judiciary during the period of the Rightly-Guided Caliphs. The sources of judicial rulings were now: the noble Qur’an, the Sunnah of the Prophet (ﷺ), scholarly consensus, analogy, judicial precedent and reaching decisions on the basis of individual effort and consultation.[164]
- The etiquette followed by judges in handling cases paid attention to protecting the weak, supporting those who had been wronged, establishing equality between disputants and establishing truth and law among all people, even if the verdict was against the Caliph, commander or governor. In most cases, the

judge oversaw the implementation of rulings if they were not implemented by others voluntarily, and they were carried out immediately after the verdict was issued.[165]

Provincial governors

Abu Bakr appointed governors in various regions and gave them full authority with regard to administration, rule, leading the prayer, collecting zakâh and all kinds of duties. He followed the example of the Messenger of Allah (ﷺ) in the way he selected commanders and governors for various regions. Hence, we find that he approved of all the governors who were in their posts when the Messenger of Allah (ﷺ) died. He did not dismiss any of them unless it was in order to appoint him in another place that was more important than the first, when the governor agreed to that. This happened in the case of 'Amr ibn al-'Âṣ.[166]

The responsibilities of the governors during the time of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) were the same as their responsibilities during the time of the Messenger (ﷺ), especially the governors who had been previously appointed by the Messenger (ﷺ). We can sum up the most important responsibilities of the governors during the time of Abu Bakr as follows:

- Establishing and leading the prayer. This was the main responsibility of the governors because of the religious, worldly, political and social significance thereof. The governors led the prayer, especially the Friday prayer. This also applied to army commanders.
- Jihad was led by the army commanders in the conquered lands. They would take direct responsibility for it and other tasks themselves, or they would delegate some tasks to others, such as sharing out booty, guarding prisoners and other tasks that were connected to jihad, such as negotiating with the enemy, making peace deals with them, and so on. This applied

to the commanders in Syria and Iraq as well as to commanders in regions where apostasy occurred, such as Yemen, Bahrain, Oman and Najd; this was because of the similarities in jihad activities even though the reasons for them differed.

- Administration of conquered lands and appointment of judges and workers were handled by the governors themselves with the approval of Caliph Abu Bakr, or they were appointed by Abu Bakr himself through these governors.[167]
- Receiving oaths of allegiance to the Caliph. The governors in Yemen, Makkah, Taif and elsewhere received the oath of allegiance for Abu Bakr from the people of the lands where they were stationed.
- Certain financial matters were delegated to the governors or to those who were appointed by the Caliph or the governor to collect zakâh from the rich and distribute it to the poor, or to collect the *jizyah* (a tax levied on People of the Scripture who are under the protection of a Muslim government, in lieu of the zakât paid by Muslims) and dispose of it in accordance with Islamic jurisprudence. This was identical to what the governors of the Prophet (ﷺ) did in this regard.
- Renewal of covenants that had been made during the time of the Messenger (ﷺ). The governor of Najrân renewed the covenant that had been made between his people and the Messenger (ﷺ), at the request of the Christians of Najrân.[168]
- One of the most important responsibilities of the governors was establishing capital punishments and securing the region. They sought to reach their own conclusions as to what they thought best when there was no legal text, as al-Muhâjir ibn Abi Umayyah did with the two women who sang songs to criticise the Messenger (ﷺ) and rejoiced at his death. We will dis-

cuss that in more detail below, when we examine Abu Bakr's jihad against the apostates.

- The governors played a major role in teaching people about their religion and spreading Islam in the lands over which they were appointed. Many of these governors would sit in the mosques to teach the people Qur'an and Islamic rulings, in accordance with the Sunnah of the Messenger (ﷺ). This was regarded as one of the most important and greatest of missions in the eyes of the Prophet (ﷺ) and his successor Abu Bakr. The governors of Abu Bakr were famous for that; one of the historians said of the actions of Ziyâd, Abu Bakr's governor in Haḍramawt, "When morning came, Ziyâd taught the people as he used to do before."[169]

By means of teaching, the governors played a major role in the spread of Islam throughout the lands they were governing. Through this teaching, Islam became well-entrenched in the newly-conquered lands and in lands that had become Muslim, then had apostatised, and had recently become Muslim once again but were ignorant of the rulings of their religion.

In the stable regions such as Makkah, Taif and Madinah, there were people who taught others about Islam on the instructions of the governor or the Caliph himself; some were appointed by the Caliph to supervise the education mission.[170]

The governor was directly responsible for administration of the region under his control. If the governor was going away for a time, he would appoint someone to act in his stead until he came back. For example, al-Muhâjir ibn Abi Umayyah was appointed by the Messenger (ﷺ) as governor of Kindah (in central Arabia); Abu Bakr confirmed his appointment after the death of the Messenger (ﷺ). Al-Muhâjir did not reach Yemen straightaway; he was delayed because he fell sick. He sent word to Ziyâd ibn

Labeed, instructing him to act in his stead until he recovered and came; Abu Bakr approved of that.[171]

Khâlid did the same during his governorship of Iraq; he appointed someone to act in his stead in al-Ḥeerah until his return.

Abu Bakr used to consult many of the Companions before choosing any governor or commander. Foremost among the consultants of Abu Bakr in this regard were 'Umar ibn al-Khaṭṭâb, 'Ali ibn Abi Ṭâlib and others.[172] Abu Bakr also used to consult the person whom he wanted to appoint before actually making the appointment, especially if he wanted to transfer that person from one post to another. This happened when he wanted to transfer 'Amr ibn al-'Âṣ from the post to which the Messenger (ﷺ) had appointed him to the position of the commander of the troops in Palestine. Abu Bakr did not issue these instructions until after he consulted him and got his agreement.[173]

The same happened with regard to al-Muhâjir ibn Abi Umayyah; Abu Bakr gave him the choice between Yemen and Ḥaḍramawt. Al-Muhâjir chose Yemen, so Abu Bakr appointed him as its governor.[174]

One of the things that Abu Bakr did was to act in accordance with the way the Prophet (ﷺ) appointed some individuals to be in charge of their own people if they were suited to the task. This was in the case of Taif and some tribes.

When Abu Bakr wanted to appoint someone to a position of authority, he would write a document appointing him in charge of the region of which he was governor. In many cases, he explained the route that he should take to reach his province and the places he should pass through, especially if the appointment had to do with an area that had not yet been conquered and had not yet come under the authority of the state. This can be seen clearly in the apostasy wars and the conquest of Syria and Iraq. On some occasions, Abu Bakr added some provinces to others, especially after he finished fighting the apostates. For instance, he put Kindah under the rule of Ziyâd ibn Labeed al-Bayâḍi, who was governor of Ḥaḍramawt; after that, he was governor of both Ḥaḍramawt and Kindah.[175]

Abu Bakr's dealings with governors and commanders were based on mutual respect and sincerity. Communications between the governors and commanders, on the one hand, and Caliph Abu Bakr, on the other, were ongoing. These communications had to do with the affairs of the provinces and the duties of the governors and commanders, who often wrote to Abu Bakr to consult him about various issues. Abu Bakr wrote back to them, answering their questions and giving them instructions.

Messengers would come to him with news from the governors and commanders about jihad or about the fronts in the wars against the apostates. The governors would also send news from the provinces on their own initiative.[176]

Governors and commanders would also contact one another, either through messengers or directly in face-to-face meetings; this happened especially in the case of the governors of Yemen and Ḥaḍramawt and in the case of the governors of Syria, who often met to discuss military affairs in particular.

A great deal of Abu Bakr's correspondence had to do with encouraging governors to show less interest in worldly matters and to seek the hereafter. Some of this advice appeared in the form of official open letters from the Caliph himself to various governors and military commanders.[177]

During the time of Abu Bakr, the Islamic state was divided into a number of provinces. The following is a list of the provinces and governors:

- Madinah: the capital of the state and the seat of Caliph Abu Bakr.
- Makkah: its governor was ‘Itâb ibn Usayd, who had been appointed by the Messenger (ﷺ) and remained its governor during Abu Bakr’s rule.
- Taif: its governor was ‘Uthmân ibn Abil-‘Âṣ, who had been appointed by the Messenger of Allah (ﷺ) and was confirmed by Abu Bakr.
- Sana’a: its governor was al-Muhâjir ibn Abi Umayyah, who conquered it and became its governor after the end of the apostasy issue.
- Ḥaḍramawt: its governor was Ziyâd ibn Labeed.
- Zubayd and Raq‘: their governor was Abu Moosâ al-Ash‘ari.
- Khawlân: its governor was Ya‘lâ ibn Abi Umayyah.
- al-Janad: its governor was Mu‘âdh ibn Jabal.
- Najrân: its governor was Jareer ibn ‘Abdullâh.
- Ḥarash: its governor was ‘Abdullâh ibn Noor.
- Bahrain: its governor was al-‘Alâ’ ibn al-Ḥaḍrami.
- Iraq and Syria: the military commanders were also the governors in these regions.
- Oman: its governor was Ḥudhayfah ibn Muḥsin.
- al-Yamâmah: its governor was Sulayṭ ibn Qays.[178]

Attitude of ‘Ali and az-Zubayr (may Allah be pleased with them both) towards the Caliphate of Abu Bakr (رضي الله عنه)

There are many reports which say that ‘Ali (رضي الله عنه) delayed swearing allegiance to Abu Bakr, as did az-Zubayr ibn al-‘Awwâm. Most of these reports are not sound, apart from the report narrated by Ibn 'Abbâs (رضي الله عنه), who said, "Ali and az-Zubayr, and those who were with him, stayed in the house of Fâṭimah, daughter of the Messenger of Allah (ﷺ)."[179]

A number of the Muhâjireen, foremost among whom was 'Ali ibn Abi Ṭâlib, were preoccupied with preparing the Messenger of Allah (ﷺ) for burial by washing and shrouding him. This can clearly be seen in the report narrated by the Companion Sâlim ibn 'Ubayd (رضي الله عنه), according to which Abu Bakr said to the members of the Prophet's household, the head of whom was 'Ali (رضي الله عنه), "You need to take care of your companion," and he instructed them to wash him.[180]

Az-Zubayr ibn al-'Awwâm and 'Ali ibn Abi Ṭâlib (may Allah be pleased with them both) swore allegiance to Abu Bakr on Tuesday, the day after the Messenger (ﷺ) died. Abu Sa'eed al-Khudri said:

> When Abu Bakr ascended the pulpit, he looked at the people's faces, and he did not see az-Zubayr ibn al-'Awwâm; he called for him, and az-Zubayr came. Abu Bakr said to him: O cousin and disciple of the Messenger of Allah (ﷺ), do you want to divide the Muslims?
>
> Az-Zubayr said: No reproach on you (see *Qur'an 12: 92*), O successor of the Messenger of Allah.
>
> Az-Zubayr stood up and swore allegiance to Abu Bakr. Abu Bakr looked at the people's faces, and he did not see 'Ali ibn Abi Ṭâlib (رضي الله عنه). He called for 'Ali, and he came. Abu Bakr said to him: O cousin and son-in-law of the Messenger of Allah (ﷺ), who is married to his daughter, do you want to divide the Muslims?
>
> 'Ali said: No reproach on you, O successor of the Messenger of Allah.
>
> 'Ali stood up and swore allegiance to Abu Bakr.[181]

A point that indicates the importance of the sound report of Abu Sa'eed al-Khudri is the fact that Imam Muslim ibn al-Ḥajjâj, author of *al-Jâmi' as-Ṣaḥeeḥ* (*Ṣaḥeeḥ Muslim*), which is the soundest book of Hadith after *Ṣaḥeeḥ al-Bukhâri*, went to his teacher Imam al-Ḥâfidh Muhammad ibn Is-ḥâq ibn Khuzaymah — author of *Ṣaḥeeḥ Ibn Khuzaymah* — and asked him about this hadith. Ibn Khuzaymah wrote the hadith for him and read it to him. Imam Muslim said to Ibn Khuzaymah, "This hadith is equivalent to a *badanah* (a camel or cow that is slaughtered in Makkah — in other words, it is very valuable)." Ibn Khuzaymah said, "This hadith is not only equal to a badanah; it is equal to a *badrah* (a great treasure)."

Ibn Katheer (may Allah have mercy on him) commented on this hadith:

> This is a sound, well-documented chain of narration and from it (the hadith) we learn something important, which is that 'Ali ibn Abi Ṭâlib swore allegiance either on the first day or on the second day after the death of the Prophet (ﷺ). This is true, for 'Ali ibn Abi Ṭâlib was never far from Abu Bakr at any point in time and never stopped praying behind him.[182]

The report of Ḥabeeb ibn Abi Thâbit stated:

> 'Ali ibn Abi Ṭâlib was in his house. A man came to him and said, "Abu Bakr is receiving the oath of allegiance." 'Ali went out to the mosque wearing only his chemise, with no lower or upper garment; he was rushing because he did not want to be slow in swearing allegiance. He swore allegiance to Abu Bakr; then, he sat down and sent for his upper garment. It was brought to him, and he donned it over his chemise."[183]

'Amr ibn Ḥurayth asked Sa'eed ibn Zayd (رضي الله عنه): Were you present when the Messenger of Allah (ﷺ) died?

He said: Yes.

He asked him: When was allegiance sworn to Abu Bakr?

He replied: The day the Messenger of Allah (ﷺ) died. Muslims did not want to stay for a part of the day without being united.

He queried: Did anyone go against Abu Bakr?

Sa'eed answered: No, no one went against him except an apostate or the one who had almost apostatised. Allah saved the Anṣâr and united them behind him; they swore allegiance to him.

He inquired: Did any of the Muhâjireen refrain from swearing allegiance to him?

Sa'eed replied: The Muhâjireen swore allegiance to him one after another.[184]

Ibn Katheer and many other scholars have stated that 'Ali renewed his oath of allegiance after the death of Fâṭimah (رضي الله عنها), six months after he initially swore allegiance. There are several sound reports about this oath of allegiance.[185]

During the Caliphate of Abu Bakr, 'Ali was a sincere adviser who gave precedence to what was in the best interests of Islam and the Muslims. One of the clearest indications of his loyalty to Abu Bakr, his sincerity towards Islam and Muslims, and his eagerness that the Caliphate should survive and the Muslims remain united, is the report of his reaction when Abu Bakr decided to go himself to Dhul-Qaṣṣah (a place one stage from Madinah), to fight the apostates and to lead the military manoeuvres against them himself; this is because that posed a great risk and danger to the survival of Islam.[186]

> «It was narrated from Ibn 'Umar that 'Ali said [to Abu Bakr]: I shall say to you what the Messenger of Allah (ﷺ) said on the day of Uḥud: Keep your sword sheathed, and do not cause us grief by your loss. Go back to Madinah, for, by Allah, if we were to lose you, Islam would never prosper after that.» (Recorded by Ibn Katheer with a sound chain)

If 'Ali had been discontent with Abu Bakr's caliphate and had given his oath of allegiance reluctantly — and he is far above any such suggestion — that would have been a perfect opportunity for him to support the Caliph's campaign in the hope that he would be harmed and thus, he would be rid of him.

If his hatred had been worse than that — Allah forbid — and he was keen to get rid of him, he could have enticed someone to assassinate him, as opportunist politicians do to their competitors and enemies.[187]

> «We prophets are not to be inherited from; what we leave behind is charity.»
>
> «'Â'ishah (رضي الله عنها) said: Fâṭimah and al-'Abbâs (may Allah be pleased with them both) came to Abu Bakr asking for their inheritance from the Messenger of Allah (ﷺ), for his land in Fadak and his share of Khaybar.
>
> Abu Bakr said to them: I heard the Messenger of Allah say: We are not inherited from; what we leave behind is charity. Rather, the provision of the family of Muhammad (ﷺ) should come from this wealth.» (Bukhari)
>
> According to another report, Abu Bakr (رضي الله عنه) said:
>
> I am not going to abandon anything that the Messenger of Allah (ﷺ) used to do. I will do it too, because I am afraid that if I neglect anything that he used to do, I will go astray. (Muslim)
>
> «It was narrated that 'Â'ishah (رضي الله عنها) said: When the Messenger of Allah died, the wives of the Prophet (ﷺ) wanted to send 'Uthmân ibn 'Affân to Abu Bakr to ask him for their inheritance from the Prophet (ﷺ).
>
> 'Â'ishah asked them: Didn't the Messenger of Allah (ﷺ) say: We are not inherited from; what we leave behind is charity?» (Muslim)

> «It was narrated that Abu Hurayrah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: My heirs should not share out any dinar that I leave behind. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, has to be considered as charity.» (Bukhari)

This is what Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) did with Fâṭimah (رضي الله عنها), in order to obey the Prophet (ﷺ). Hence, Abu Bakr said, "By Allah, I will not abandon anything that I saw the Messenger of Allah do. I will do it, too." (Bukhari)

Umm al-Ḥasan (Fâṭimah) stopped disputing with him after he quoted this hadith and explained the matter to her. This proves that she accepted the truth and what he said.

Ibn Qutaybah[188] stated:

> As for Fâṭimah's dispute with Abu Bakr (may Allah be pleased with them) concerning the inheritance of the Prophet (ﷺ), this was not something strange, because she did not know what the Messenger of Allah (ﷺ) had said, and she thought that she would inherit from him as children inherit from their fathers. When Abu Bakr told her what the Prophet had said, she gave up her demand.[189]

Al-Qâḍi 'Iyâḍ stated:

> The fact that Fâṭimah gave up her dispute with Abu Bakr after he quoted the hadith shows that there was consensus on this matter. When she heard the hadith and he explained to her what it meant, she gave up her opinion, and there was no further demand after that from her or her descendants for a share of the inheritance. When 'Ali was appointed Caliph, he did not change what Abu Bakr and 'Umar had done with regard to the issue of inheritance.[190]

Ḥammâd ibn Is-ḥâq stated:

> What is mentioned in the sound reports states that al-'Abbâs, Fâṭimah and 'Ali, and the wives of the Prophet (ﷺ) all asked Abu Bakr for their share of [the Prophet's] inheritance. When Abu Bakr and the senior Companions of the Messenger of Allah (ﷺ) told them that he had said: «We are not to be inherited from; what we leave behind is charity», they accepted that and knew that it was true. If the Messenger of Allah (ﷺ) had not said that, then Abu Bakr and 'Umar would have had a good share of this inheritance because 'Â'ishah and Ḥafṣah would have inherited some of it. But they gave precedence to the command of Allah and the command of His Messenger (ﷺ) and withheld that property from 'Â'ishah and Ḥafṣah, as well as others. If the Messenger of Allah (ﷺ) were to have been inherited from, Abu Bakr and 'Umar would have had the greatest honour, because their daughters would have been the heirs of Muhammad (ﷺ).[191]

With regard to what some narrators have mentioned about Fâṭimah (رضي الله عنها) being angry and shunning Abu Bakr until she died, it is unlikely for a number of reasons, including the following:

Al-Bayhaqi reported, with his chain from ash-Shu'bi, who said:

> When Fâṭimah fell sick, Abu Bakr aṣ-Ṣiddeeq came and sought permission to see her.
>
> 'Ali said: Fâṭimah, here is Abu Bakr, asking permission to see you.
>
> She asked: Do you want me to give him permission?
>
> He replied: Yes.
>
> She gave him permission to visit her to try to reconcile with her. He said: By Allah, I never forsook my property, my wealth, my family and my tribe except to seek the pleasure of Allah, His Messenger (ﷺ) and the people of the Prophet's household.

> He kept saying kind words to her until she was pleased with him.[192]

Thus, the story that Fâṭimah (رضي الله عنها) persisted in shunning Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) is proven to be wrong. How could it be otherwise when he is the one who said, "The relatives of the Messenger of Allah (ﷺ) are dearer to me than my own relatives?" (Bukhari) What he did was no more than following the command of the Messenger of Allah (ﷺ).[193]

Fâṭimah (رضي الله عنها) was distracted from everything by her grief at the loss of the noblest of creation. For her, it was a calamity which towered over all other minor calamities. She was also preoccupied with her illness, which kept her bedridden and unable to participate in anything, let alone meeting the Caliph of the Muslims who was busy every minute of the day with the affairs of the Ummah, the wars of apostasy and other matters. She also knew that she would soon join her father, as the Messenger of Allah (ﷺ) had told her that she would be the first one of his family to join him. (Muslim) The one who has this type of knowledge does not worry about any worldly affairs.

How beautiful are the words of al-Muhallab, which were narrated by al-'Ayni:

> No narrator said that they met and refused to greet one another. Rather, she stayed in her house, and the narrator described that as shunning.[194]

It is also proven historically that during his Caliphate, Abu Bakr continued to give to the people of the Prophet's household their right to the *fay'* (the spoils that Muslims acquire without fighting — as opposed to war booty; it goes to the state treasury) of the Messenger of Allah (ﷺ) in Madinah; he also gave them something from the income of Fadak , and from Khaybar, he gave the *khums* (*lit.* one-fifth; the Islamic state's one-fifth share of the war booty). However, he did not implement the rulings of inheritance concerning that, in accordance with what he had heard from the Messenger of Allah (ﷺ). It was narrated that Muhammad ibn 'Ali ibn al-Ḥusayn (known as Muhammad al-Bâqir) and Zayd ibn 'Ali said, "Abu Bakr never committed any act — towards their forefathers — of injustice or wrongdoing."[195]

Fâṭimah (رضي الله عنها) died six months after the Messenger of Allah (ﷺ), according to the best-known opinion. The Prophet (ﷺ) had promised her that she would be the first of his family to join him; he had said to her:

> «Does it not please you to be the leader of the women of paradise?»[196]

She died on Tuesday night, 3 Ramadan, 11 AH.

Ibn Mâlik ibn Ja'far ibn Muhammad narrated from his father that his grandfather 'Ali ibn al-Ḥusayn said:

> Fâṭimah died between sunset and evening. Abu Bakr, 'Umar, 'Uthmân, az-Zubayr and 'Abdur-Raḥmân ibn 'Awf (may Allah be pleased with them) were present. When she was placed for the funeral prayer to be offered, 'Ali said: Go forward, Abu Bakr [to lead the prayer].
>
> Abu Bakr said: What about you, Abul-Ḥasan?
>
> He said: By Allah, no one but you will lead the prayer.
>
> So Abu Bakr led the funeral prayer for her and she was buried at night.[197]

However, according to a report narrated by Muslim, 'Ali ibn Abi Ṭâlib (رضي الله عنه) led her funeral prayer, and this is more likely to be correct.[198]

The relationship between Abu Bakr aṣ-Ṣiddeeq, the successor of the Messenger of Allah (ﷺ), and the members of the Prophet's household was a friendly relationship based on respect, as befits him and them. The friendship and trust between Abu Bakr and ‘Ali was mutual.

‘Ali named one of his sons Abu Bakr,[199] and he took care of Muhammad ibn Abi Bakr after the death of his father; he sponsored him and appointed him to a position of governorship during his Caliphate, until he was regarded as one of the closest of people to him, and people criticised ‘Ali for the favours he showed him.[200]

These are some of the internal matters that Abu Bakr dealt with, in which he followed the Messenger (ﷺ) in a very precise and careful manner. May Allah be pleased with him and all the noble Companions.

CHAPTER 3

The Army of Usâmah, and Abu Bakr's Jihad against the Apostates

3.1
The Army of Usâmah

3.1.1 Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) sends the army of Usâmah (رضي الله عنه)

The Byzantine state was one of two states that neighboured the Arabian Peninsula at the time of the Prophet (ﷺ); it occupied a large portion of the northern part of Arabia. The governors of those regions were appointed by the Byzantine state and received orders from it.

The Prophet (ﷺ) sent preachers and delegations to those regions. He sent Diḥyah al-Kalbi (رضي الله عنه) with a letter to Heraclius, ruler of Byzantium, calling him to Islam. (Bukhari) However, the latter was stubborn and arrogant. The Prophet's plan was clearly aimed at shaking the position of Byzantium in the minds of the Arabs, after which the Muslim armies could set out to conquer those lands.

In 8 AH, he sent an army which fought the Christian Arabs and Byzantines in the battle of Mu'tah; during this battle, leaders of the army were martyred one after the other: Zayd ibn Ḥârithah followed by Ja'far ibn Abi Ṭâlib and 'Abdullâh ibn Rawâḥah (may Allah be pleased with them all). After that, the Sword of Allah, Khâlid ibn al-Waleed (رضي الله عنه) took charge of the army and brought them back to Madinah.[1]

In 9 AH, the Messenger of Allah (ﷺ) set out with a huge army towards Syria and got as far as Tabook. (Muslim) The Muslim army did not encounter any Byzantines or Arab tribes; the rulers of the cities preferred to make peace deals on the basis of jizyah.

The army came back to Madinah after staying in Tabook for twenty days.[2]

In 11 AH, the Prophet (ﷺ) urged the people to go on a campaign against the Byzantines in al-Balqa' and Palestine. Among them were the senior Muhâjireen and Anṣâr; he appointed Usâmah ibn Zayd (the son of Zayd ibn Hârithah, mentioned above as having been martyred in the battle of Mu'tah) as their commander-in-chief.[3] Al-Ḥâfidh Ibn Ḥajar stated:

> It was narrated that preparation of the army of Usâmah (رضي الله عنه) began on the Saturday, two days before the Prophet (ﷺ) died. That started before the Prophet (ﷺ) fell sick. He urged the people to fight the Byzantines at the end of the month of Safar. He called Usâmah (رضي الله عنه) and said (according to biographers), "Go to the place where your father was slain and let your horses trample them, for I have appointed you in charge of this army."[4]

Some people had doubts about the command of Usâmah (رضي الله عنه), but the Messenger of Allah (ﷺ) responded to them by saying:

> «If you criticised his command, you also criticised the command of his father before him. By Allah, he was qualified to lead, and he was one of the dearest of people to me, and this one (Usâmah) is one of the dearest of people to me after him.» (Bukhari)

The Prophet (ﷺ) fell sick two days after the preparations for this army began. His sickness grew more severe, so the fighters did not leave; they stayed in their camp at al-Jurf (located three miles from Madinah, in the direction of Syria) and went back to Madinah after the death of the Prophet (ﷺ).[5] The situation had changed with the death of the Prophet (ﷺ), as was described by the Mother of the Believers 'Â'ishah aṣ-Ṣiddeeqah (رضي الله عنها), who said:

> When the Messenger of Allah (ﷺ) passed away, all the Arabs apostatised, and the hypocrites raised their hopes. By Allah,

> I suffered[6] that which, if it befell mountains, it would have crushed them.[7]

The Companions of Muhammad (ﷺ) became like sheep in the pasture, drenched with rain on a stormy night in a land filled with wild animals.[8]

After Abu Bakr was appointed Caliph, on the third day after the death of the Messenger of Allah (ﷺ), he ordered a man to call out among the people, "Let the mission of Usâmah (رضي الله عنه) carry on; anyone of Usâmah's army who is in Madinah should go out to his camp in al-Jurf."[9]

Abu Bakr stood before the people, praised and glorified Allah, and said:

> O people, I am just like you and I do not know. Perhaps you are placing on my shoulders (a burden) that the Messenger of Allah (ﷺ) could bear, for Allah chose Muhammad above all the worlds and protected him from error. I am just a follower; I am not an innovator. If I do right, obey me, and if I go astray, correct me. The Messenger of Allah (ﷺ) has passed away, and there is no one among this Ummah who would pursue him concerning some injustice he did to him, not even a blow from a whip or something less than that.
>
> I have a Satan that sometimes gets hold of me [causes me to lose my temper]; when that comes to me, stay away from me so that I will not harm you.
>
> You come and go within a lifespan of whose end you have no knowledge; if you can spend it only in striving for the sake of Allah, do so. But you will never be able to do so without the help of Allah. Strive hard in your lifetime, before death comes to you and all your deeds come to an end.
>
> There are people who forgot that their lifetime would come to an end; they kept procrastinating about doing good deeds until death came to them. Beware of being like them. Strive

hard and hasten towards safety, for a serious matter is coming to you, and your lifespan will quickly pass. Be aware of death and learn lessons from what happened to your fathers, sons and brothers [who have passed away]. Do not obey the living except in terms of that in which you would obey the dead.

In another speech, he said:

Allah does not accept any deeds except those which are done for His sake; seek Allah by your deeds, for you usually show sincerity during times of poverty and need.

Learn a lesson, O slaves of Allah, from those who have died, and think about those who came before you: where they were yesterday and where they are today.

Where are the powerful who were known for fighting and prevailing in times of war? They have passed away and turned to dust; they were joined by their evil spouses.

Where are the kings who developed the land and built high structures? They are long gone and have been forgotten; they have become nothing, but Allah will hold them accountable for their deeds. They are gone and their deeds are still their own, but their worldly adornments have gone to someone else: other people who came after them. If we learn a lesson from them, we will be saved, but if we sink to their level, we will become like them.

Where are the bright, shining faces who admired themselves for their youth? They have turned to dust, and because of their negligence, they ended up with regret.

Where are the kings who built cities and fortified them with walls, filling them with wonders? They left them to those who came after them; their dwellings are empty, and they are in the darkness of the grave.

﴾...Can you find a single one of them or hear from them a sound?﴿ *(Qur'an 19: 98)*

> Where are your fathers and brothers? Their lives have ended, and they have gone to what they sent on ahead and settled there, either in the place of doom or the place of bliss after death.
>
> There is none worthy of worship other than Allah, with no partner or associate. There is no connection between Him and any of His creation that makes Him grant good or ward off evil except obedience to Him and following His command. Remember that you are slaves who will be brought to account, and that what is with Him cannot be attained except by obeying Him. Is it not time for you to be saved from the fire and get close to paradise?[10]

From this speech, we learn many lessons, including the following:

a. It shows the nature of the successor of the Messenger of Allah (ﷺ) and demonstrates that he was not a ruler on behalf of Allah; rather he was a ruler on behalf of the Messenger of Allah (ﷺ). He was a human being who was not infallible and could not take the place of the Messenger of Allah (ﷺ) as a prophet and messenger. Hence, in his conduct, he was a follower and was not an innovator; that is, he followed the methodology of the Prophet (ﷺ) in ruling on the basis of justice and fairness.[11]

b. It shows that the Ummah is obliged to keep watch on its ruler, to help him when he does what is right and to correct and advise him if he does otherwise. Thus, he will continue to be a follower and not an innovator.

c. It shows that the Prophet (ﷺ) acted with justice towards the Ummah and did not wrong anyone. Abu Bakr would follow the same path, spreading justice and keeping away from injustice. The Ummah had to help him with that. If anyone saw that Abu Bakr was angry, the person was to keep away from him, so that

Abu Bakr would not harm anyone and thus go against his commitment to follow the example of the Prophet (ﷺ).[12]

d. Abu Bakr was keen to exhort the Muslims and remind them of death and the state of the kings who had passed on. He also wanted to encourage them to do righteous deeds in order to prepare themselves to meet Allah (ﷻ), and he wanted them to live their lives according to His teachings.[13] Here we may note how Abu Bakr used his eloquence when speaking and addressing the Ummah. He was the most eloquent of the spokesmen of the Prophet (ﷺ). Professor al-'Aqqâd stated concerning him:

> His speech was the most eloquent and, it was said, the most wise. His phrases were rare examples of eloquence, of which one is sufficient to demonstrate the brilliance of the one who uttered it, just as one ear of corn is sufficient to demonstrate the quality of an entire basketful. He said, "Be eager for death and life will be granted to you," and, "The highest level of sincerity is honesty and the lowest level of lying is treachery. Patience is half of faith and certainty is all of faith." These words are brief yet rich in meaning and eloquence, and very well put. They tell a great deal about the person who uttered them. Abu Bakr was also eloquent in conversation as well as in public speaking.[14]

3.1.2 What happened between Abu Bakr (رضي الله عنه) and the Companions about sending the army

Some of the Companions suggested to Abu Bakr that he should keep the army in Madinah. They said, "These are most of the Muslims; the Arabs are as you see — they have rebelled against you. You should not send away the majority of the Muslims."[15]

Usâmah sent 'Umar ibn al-Khaṭṭâb (رضي الله عنه) from his camp in al-Jurf to Abu Bakr to ask him for permission to return, saying:

> I have with me the most prominent Muslims and the majority of them; they cannot be assured of the safety of the successor to the Messenger of Allah (ﷺ), the wives of the Messenger of Allah (ﷺ) and the Muslims if the polytheists attack them.[16]

Abu Bakr disagreed and insisted that the military campaign should continue to move towards Syria, no matter what the circumstances or the outcome. Usâmah and his generals were not happy with Abu Bakr's insistence. They made a number of attempts to convince him that they were right.

When their pressure grew strong, he summoned the Muhâjireen and the Anṣâr to meet him and discuss this matter. In this meeting, there was a lengthy discussion; one of those who were most opposed to his insistence on sending the mission to Syria was 'Umar ibn al-Khaṭṭâb. This is because he feared greatly for the Caliph, the wives of the Messenger of Allah (ﷺ), and all of Madinah and its people, lest they fell into the clutches of the polytheist Bedouin apostates.

When the prominent Companions put too much pressure on the Caliph and tried to scare him by warning that Madinah would be exposed to serious danger if he insisted on sending the army of Usâmah to attack Syria, he ordered the first meeting adjourned.[17] This was after he had listened to their opinions and understood what everyone had to say, and he had given his brothers and the people of wisdom an opportunity to express their views completely.[18]

Thereafter, he summoned them to a second general meeting in the mosque. In this meeting, he asked the Companions to forget the idea of cancelling a plan that had been made by the Messenger of Allah (ﷺ) himself; he told them that he was going to go ahead with this plan even if doing so led to Madinah being taken over by the apostate Bedouins.

> He stood up and addressed the Companions,[19] saying:
>
> By the One in Whose Hand is the soul of Abu Bakr, even if I thought that wild animals would snatch me, I would still send the army of Usâmah as instructed by the Messenger of Allah (ﷺ). Even if there were no one left in the city but me, I would still send him.[20]

Yes, Abu Bakr was correct when he decided to send Usâmah, although that went against the opinion of all the Muslims. This is because it was the direct command of the Messenger of Allah (ﷺ). Events proved Abu Bakr right and showed that he had taken the correct decision by sending the army.[21]

The Anṣâr wanted a commander-in-chief who was older than Usâmah to take charge of the army; they sent 'Umar ibn al-Khaṭṭâb to speak to Abu Bakr about that.

> 'Umar (رضي الله عنه) said: The Anṣâr are asking for a man who is older than Usâmah.
>
> Abu Bakr, who was sitting, leapt up and took hold of 'Umar's beard, saying: May your mother be bereft of you, O son of al-Khaṭṭâb! The Messenger of Allah (ﷺ) appointed him and you are telling me to dismiss him?
>
> 'Umar (رضي الله عنه) went out to the people and they asked: What happened?
>
> He replied: Go away, may your mothers be bereft of you! It is because of you that I had this trouble with the successor of the Messenger of Allah (ﷺ).
>
> After a while, Abu Bakr went to them; he walked alongside them. He walked as Usâmah rode, and 'Abdur-Raḥmân ibn 'Awf was leading the mount of Abu Bakr.
>
> Usâmah (رضي الله عنه) said to him: O successor of the Messenger of Allah (ﷺ), by Allah, either you ride or I shall dismount.

> Abu Bakr said: By Allah, you will not dismount, and by Allah, I shall not ride. What is wrong if I get my feet dusty for a while for the sake of Allah?
>
> Then Abu Bakr said to Usâmah (رضي الله عنه): If you think that you could leave 'Umar (رضي الله عنه) to help me, then do so.
>
> Usâmah gave him permission.
>
> Abu Bakr turned to the army and said: O people, stop so that I may advise you of ten things; learn them from me:
>
> Do not betray, do not steal from the booty, do not stab in the back, do not mutilate, do not cut down fruit-bearing trees, and do not slaughter any sheep or cow or camel unless you want to eat. You will pass by some people who have devoted themselves [to worship] in hermitages; leave them to what they have devoted themselves to. You will come to people who will bring you vessels with different types of food; if you eat anything, mention the name of Allah over it. You will meet people who have shaved the middle of their heads and left what is around it like bands; strike them hard with the sword. March forth in the name of Allah.[22]
>
> Abu Bakr instructed Usâmah:
>
> Do what the Prophet of Allah (ﷺ) commanded you; start with the land of Quḍâ'ah, then go to Âbil (an area in the south of modern day Jordan). Do not fall short in anything that the Messenger of Allah (ﷺ) instructed you to do and do not be hasty in carrying out his commands.[23]

Usâmah set out with his army and did what the Prophet (ﷺ) had instructed him to do: send the cavalry against the tribes of Quḍâ'ah and raid Âbil. He returned safely, bringing booty.[24] The journey took forty days.[25]

News of the death of the Messenger of Allah (ﷺ) and of Usâmah's raid on some of his territory reached Heraclius at the same time. The Byzantines said, "What is the matter with these people? Their ruler dies and they raid our land!"[26] The Arabs also said, "If they were not strong, they would not have sent this army."[27] Thus, they refrained from much of what they wanted to do.[28]

3.1.3 The most important lessons to be learned from Abu Bakr's decision to send the army

Changes in circumstances and hardships should not distract people of faith from their religious duties

How great and dangerous the changes were, and how quickly they happened! Glory be to Allah, Who causes events to change however He wills.

﴾[He is] the Doer of what He intends.﴿ *(Qur'an 85: 16)*

﴾He is not questioned about what He does, but they will be questioned.﴿ *(Qur'an 21: 23)*

The delegations of the Arabs came, submitting willingly in large numbers, to such an extent that the year 9 AH was called the 'Year of Delegations'. Later, things changed and there was the fear that the Arab tribes would come to raid Madinah, the capital of Islam.[29] Indeed, they did come to raid and to put an end — as they falsely claimed — to Islam and the Muslims.[30] There is nothing strange about this, because this is the natural law established by Allah (ﷻ) concerning nations. They do not stay the same; rather their situations change, as He has told us in the verse:

﴾...and these days [of varying conditions] We alternate among the people...﴿ *(Qur'an 3: 140)*

Ar-Râzi said in his *Tafseer*:

> What this means is that the days of this world alternate between people; happy times do not last, and neither do sad times. One day will be good for a man and bad for his enemy, and another day will be vice versa. Nothing stays the same, and nothing lasts forever.[31]

A poet said:

One day against us and one day for us;
One day we feel sad and one day we feel happy.[32]

Thus, Abu Bakr taught the Ummah that if hardship befalls it and calamity strikes, they should be patient; this is because victory comes with patience. They should not despair of the mercy of Allah.

﴾...Indeed, the mercy of Allah is near to the doers of good.﴿ *(Qur'an 7: 56)*

A Muslim should always remember that no matter how great the hardship or calamity, one of the proven laws of Allah is the following:

﴾For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.﴿ *(Qur'an 94: 5-6)*

Another lesson that we learn from the sending of Usâmah's army is that no matter how great the hardship or calamity, it should not distract people of faith from their religious duties. The death of the Messenger (ﷺ) did not distract Abu Bakr from religious duties or from sending out the army of Usâmah, even in extremely difficult circumstances for the Muslims. What Abu Bakr had learned from the Messenger of Allah (ﷺ) about focusing on religious duties took precedence over everything else; this continued until he departed this world.[33]

Da'wah is not connected to any one individual, and the necessity of following the Prophet (ﷺ)

In the story of Abu Bakr's sending out the army of Usâmah (رضي الله عنه), we see Abu Bakr explaining, verbally and practically, that the progress of da'wah did not and never will cease, even with the death of the master of humankind and the leader of the prophets and messengers (ﷺ). Abu Bakr proved that da'wah activities would continue by hastening to send this army; his callers called out on the third day after the death of the Messenger of Allah (ﷺ) that the troops of Usâmah should go to his camp in al-Jurf. Before that, Abu Bakr had stated, in the speech that he gave after allegiance was sworn to him, that he was determined to continue the efforts to support this religion.[34]

According to one report, he said:

> Fear Allah, O people; hold fast to your religion and trust your Lord, for the religion of Allah is strong and the word of Allah is complete. Allah will support those who support His cause, and He will cause His religion to prevail.
>
> By Allah, we do not care who among the creation of Allah wants to attack us, for the swords of Allah are unsheathed and we have not yet laid them down. We will certainly strive against those who oppose us as we strove alongside the Messenger of Allah (ﷺ); no one transgresses except against himself.[35]

Another lesson that we learn from Abu Bakr's sending out the army of Usâmah (رضي الله عنه) is that it is obligatory for the Muslims to follow the command of the Prophet (ﷺ), during times of both ease and hardship. Through his actions, Abu Bakr showed that he was adhering to the commands of the Prophet (ﷺ) and that he was going to carry them out, no matter how intense the fear or how strong the dangers. Abu Bakr presented a practical application of the following words of Allah:

﴾It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.﴿

(Qur'an 33: 36)

We see Abu Bakr's determination to follow the Prophet (ﷺ) in his going out to bid farewell to the army and his walking with Usâmah (رضي الله عنه), who was riding.[36] In doing that, Abu Bakr was following the example of the leader of the first and last, our noble Messenger (ﷺ), who did that with Mu'âdh ibn Jabal (رضي الله عنه) when he sent him to Yemen.[37]

Abu Bakr's concern to follow the example of the Messenger (ﷺ) is also apparent in the advice he gave to the army when bidding them farewell, as the Messenger of Allah (ﷺ) used to do when bidding his armies farewell. Abu Bakr did not stop there; most of what he said when advising the army of Usâmah was quoted from the advice that the Prophet (ﷺ) used to give to the armies.[38]

Abu Bakr also instructed the commander of the army, Usâmah (رضي الله عنه), to carry out the Prophet's commands and told him not to fall short in doing so.[39]

The Companions submitted to Abu Bakr's view, and Allah opened their hearts; they adhered to the command of the Messenger of Allah (ﷺ) and did what they could to achieve it. Allah supported them and granted them booty; He struck fear into the people's hearts, foiling the plot of their enemies.[40]

Thomas Arnold spoke of the sending of the army of Usâmah:

> After the death of Muhammad (ﷺ), Abu Bakr sent the army that the Prophet (ﷺ) had decided to send to the borders of Syria, despite the opposition of some Muslims because of the unstable situation in Arabia at that time. He silenced their argument by saying: This is a decision that was made by the Messenger of

> Allah. If I thought that wild beasts would snatch me, I would still send the army of Usâmah (رضي الله عنه) as commanded by the Prophet (ﷺ)...[41] This was the first in the brilliant series of campaigns in which the Arabs swept through Syria, Persia and North Africa, destroyed the ancient state of Persia and took away from the Byzantine Empire some of its most beautiful provinces.[42]

Thus, we see that Allah connected the Ummah's victory to following the Prophet (ﷺ); whoever obeys him will have victory and power, but whoever disobeys him will be humiliated and brought low. The secret of the Ummah's success lies in its obedience to its Lord and its following the Sunnah of its Prophet (ﷺ).[43]

A dispute among the believers and how they referred it to the Qur'an and the Sunnah

One of the lessons that we learn from this story is that there may be differences of opinion among sincere believers on some matters. There was a difference of opinion concerning the issue of sending out the army of Usâmah (رضي الله عنه) in those difficult circumstances, and there were varying opinions about his leadership. However, these differences did not lead to their hating one another, quarrelling, shunning one another, severing ties or fighting. Also, no one insisted on his opinion after it became clear that it was wrong and mistaken.[44]

When Abu Bakr referred the dispute to what was proven, that the Prophet (ﷺ) had ordered for Usâmah to be sent, and stated that he was not going to neglect the command of the Messenger of Allah (ﷺ) no matter how much the circumstances changed, the rest of the Companions responded to the ruling of the Prophet (ﷺ).

Moreover, no attention is to be paid to the view of the majority if it contradicts the rulings derived from Islamic jurisprudence.

Most of the Companions thought that the army of Usâmah should be kept back. Those who objected were not ordinary people; they were the Companions who were the best of humankind and the best people ever to live on the earth after the prophets and messengers.

However, Abu Bakr did not respond to their demands; he explained that the command of the Messenger of Allah (ﷺ) was more important and more binding than all their opinions put together. This fact was clarified at the time of the Prophet's death when the majority of the Companions, including 'Umar (رضي الله عنه), believed that the Prophet (ﷺ) had not died, with the exception of only a few Companions, among whom was Abu Bakr.

Al-Ḥâfidh Ibn Ḥajar said, commenting on the view of the majority concerning his death:

> We learn from this that the view of the minority may be correct and the view of the majority may be wrong. Therefore, deciding which view is correct is not connected to what the majority think.[45]

To sum up, one of the things that we learn from the story of Abu Bakr sending the army of Usâmah (رضي الله عنه) is that the support of the majority for an opinion does not indicate its correctness.[46] Another lesson we learn from this story is that the believers submit to the truth when it becomes clear to them.

Practising what one preaches; the status of the youth in serving Islam

When Abu Bakr insisted on keeping Usâmah ibn Zayd (رضي الله عنه) as the commander of the army, he offered a practical acknowledgment of his position as the commander through the following:

- Abu Bakr walked with Usâmah (رضي الله عنه), who was riding. Usâmah was eighteen or twenty years old, and Abu Bakr had passed the age of sixty. However, he insisted on walking alongside Usâmah, and he also insisted that Usâmah should remain on his mount. By continuing to walk, Abu Bakr was calling upon the army to acknowledge Usâmah's position as the commander. In effect, he was saying: Look, Muslims. I am Abu Bakr; even though I am the successor of the Messenger of Allah (ﷺ), I am walking with Usâmah while he is riding, as an affirmation and acknowledgement of his position as the commander. Indeed, this position was given to him by our noble Messenger and commander-in-chief (ﷺ). How dare you criticise it?[47]

- Abu Bakr wanted 'Umar ibn al-Khaṭṭâb (﵁) to stay in Madinah because he needed him there; however, he did not order him to stay. Instead, he asked permission from Usâmah (﵁) to keep him in Madinah. In this manner, Abu Bakr gave another practical expression of his acknowledgement of and respect for Usâmah's position as the commander. It was also, no doubt, a powerful call to the army to accept and submit to his leadership.

The attention that Abu Bakr paid to accompanying his call with action is what is enjoined by Islam; Allah has criticised those who tell other people to be righteous but forget themselves:[48]

﴾Do you order righteousness of the people and forget yourselves while you recite the scripture? Have you then no sense?﴿

(Qur'an 2: 44)

Another matter highlighted by this story is the importance of the youth in serving Islam. The Messenger of Allah (ﷺ) appointed this young man, Usâmah ibn Zayd (﵁), as the commander of the army that was being prepared to fight the Byzantines — in the minds of the people, the greatest power at that time — while he was only twenty or eighteen years old.

Abu Bakr aṣ-Ṣiddeeq (﵁) retained him in that post despite people's criticism. The young commander returned victorious, by

Allah's grace, from the mission he had been entrusted with. This is a lesson to the youth about their status in serving Islam.

If we look again at the two stages in the history of Islam, that of Makkah and that of Madinah, we will see many examples of what Muslim youth have done in the service of the Qur'an and the Sunnah, running the affairs of state, taking part in jihad for the sake of Allah and calling people to Allah.[49]

A brilliant picture of the etiquette of jihad in Islam

One of the things we learn from the story of Abu Bakr's sending the army of Usâmah is a brilliant picture of Islamic jihad. This is highlighted in the instructions given by Abu Bakr aṣ-Ṣiddeeq to the army of Usâmah, when he bade farewell to them. In giving this advice to the army, Abu Bakr was only following the example of the Prophet (ﷺ), who used to give advice to the commanders and armies when bidding farewell to them.[50]

In the advice given, we can see the aim behind the wars waged by the Muslims, which was to call people to Islam. Whenever people came across an army that adhered to these instructions, they entered the religion of Allah voluntarily and willingly:

- They saw an army that was not treacherous; on the contrary, it was honest and sincere. It fulfilled its covenants and did not steal or unlawfully seize people's wealth.
- It was an army that did not mutilate humans. It was able to kill, but it was also able to forgive. It respected and showed mercy to children, honoured old people and protected women.
- It was an army that did not squander the resources of the conquered lands; rather, it preserved palm trees and did not burn them. It neither cut down fruit-bearing trees nor destroyed crops or fields.

- Just as it preserved human resources, it did not commit any act of treachery or betrayal. It did not mutilate the dead or kill children, old people or women. It preserved agricultural resources and did not cut down any palm trees or fruit-bearing trees. At the same time, it preserved livestock resources and did not slaughter any sheep, cow or camel except for food only. Do armies today leave any of these things intact, or do they turn a land in which they fight into a wasteland? A prime example is the Communist aggression in Afghanistan;[51] one may also cite Serbian aggression in Bosnia and Kosovo, Indian aggression in Kashmir against the Muslims, and Israeli aggression in Palestine. How great are the differences between the guidance of Allah and the misguidance of the evil-doers!
- It was an army that respected other belief systems and religions, and it protected their worshippers. This is a practical call for tolerance and justice of Islam. As for those who spread mischief in the land and fight the truth, their punishment is execution so that they will be a lesson to others.[52]

The advice and instructions given by Abu Bakr were not mere words; the Muslims actually put them into practice during his era and afterwards.[53] We will see that below when we discuss his conquests.

The effect of Usâmah's army on the reputation of the Islamic state

Usâmah's army returned victorious with booty after scaring the Byzantines to such an extent that Heraclius said to them when he was in Homs, after he had assembled his patriarchs, "This is what I had warned you about but you refused to accept it! The Arabs came the distance of one month's travel to raid you and leave straightaway without any harm befalling them."

His brother Yanâf said, “Station some troops in al-Balqa’.”

Thus, he sent a garrison and appointed one of his companions to command them. They stayed there until the Muslim army advanced towards Syria during the Caliphates of Abu Bakr and ‘Umar.[54] All the Byzantines were amazed and said, “What is the matter with these people? Their leader has died and yet they raid our land?”[55] The Arab tribes in the north of Arabia were filled with fear of the Muslim state.[56]

When the victorious army of Usâmah reached Madinah, they were met by Abu Bakr, who had come out with a group of senior Muhâjireen and Anṣâr to meet them. The people of Madinah welcomed them with great admiration, joy and appreciation. Usâmah entered Madinah and went to the mosque of the Messenger of Allah (ﷺ), where he offered prayer to Allah in gratitude for the blessing that He had bestowed upon him and the Muslims.

This campaign had a great impact upon the lives of the Muslims as well as the lives of the Arabs who had thought of revolting against them; it affected the Byzantines whose land stretched as far as the borders of Arabia.[57] Through its reputation, this army achieved what it could not have achieved with its strength and numbers. Some of the apostates who had been planning mischief refrained, and those who had gathered scattered after this. The Muslims made a deal with those who were about to turn against them. Fear played a key role and proved to be more effective than troops and weapons.[58]

The sending of this army was indeed a blessing for the Muslims, because the apostasy front in the north became the weakest front. Another effect of this event was that this front at the time of the conquests was easier for the Muslims to breach than the enemy front in Iraq. All of this confirms the fact that during times of crisis, Abu Bakr —- among all those who were looking for solutions — had the deepest insight and understanding.[59]

3.2
Abu Bakr's jihad against the apostates

3.2.1 The meaning of apostasy, and some verses that warn against apostasy

The meaning of apostasy

An-Nawawi has defined apostasy as:

> Intentionally ceasing to be a Muslim or speaking words or doing actions of disbelief, whether it is done as a joke, out of stubbornness, or because one believes that. The one who denies the Creator or the messengers, or disbelieves in a messenger, or regards as permissible something that is unlawful according to consensus [such as adultery] or vice versa, or denies that something is obligatory upon which there is consensus, or decides to become a disbeliever, or is thinking of doing so, has committed disbelief.[60]

According to 'Ulaysh al-Mâliki, "The disbelief of a Muslim is blatant words or implicit speech or an action that constitutes disbelief."[61]

Ibn Ḥazm adh-Dhâhiri defined the apostate as:

> One of whom it is proven that he was a Muslim and denied any religion other than Islam, then it was proven that he apostatised

> from Islam and followed another religion, of the people of the Book or otherwise, or no religion at all.[62]
>
> 'Uthmân al-Ḥanbali defined the apostate in linguistic terms as:
>
> …one who turns back. Allah has said:
>
> ﴾…and do not turn back [from fighting in Allah's cause]﴿
>
> *(Qur'an 5: 21)*
>
> In legal terms, it means one who, after becoming Muslim, does that which implies disbelief.[63]

What this means is that the apostate is anyone who denies something that is well known and well established in Islam, such as prayer, zakâh, prophethood or loyalty to the believers; or who says or does something that cannot be interpreted in any other way except as implying disbelief.[64]

Some verses that refer to the apostates

Allah (ﷻ) has referred to those who apostatised from His religion in phrases which are indicative of the low place to which they have sunk. He has mentioned in the Qur'an:

﴾O you who believe, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.﴿

(Qur'an 3: 149)

﴾O you who were given the scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.﴿ *(Qur'an 4: 47)*

In the *Tafseer* of Ibn Katheer it says that ﴾obliterate faces﴿ means making them blind, and the words ﴾turn them toward their backs﴿ mean giving one of them two eyes at the back of his head. This is worse than stating the punishment; this is a likeness that Allah has given of their deviating from the truth and going back to falsehood, turning away from the straight path to the way of misguidance, rushing and walking backwards.[65] Allah has also mentioned:

﴾On the day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black [, to them it will be said]: Did you disbelieve after your belief? Then taste the punishment for what you used to reject.﴿ *(Qur'an 3: 106)*

Al-Qurṭubi has narrated a number of opinions concerning this verse, including the opinion of Qatâdah that it speaks of the apostates. He has also narrated a hadith from Abu Hurayrah and said that it was quoted as evidence that the verse is speaking about apostasy. This hadith is:

> «On the Day of Resurrection, a group of my Companions will come to the cistern and will be pushed away from it. I will say: O Lord, my companions!
>
> He will say: You do not know what they introduced after you were gone; they turned back on their heels.» (Bukhari)
>
> According to another report of this hadith from Ibn 'Abbâs, the Messenger of Allah (ﷺ) said: «Some men of my Ummah will come and will be taken off to the right.
>
> I will say: My companions!
>
> However, it will be said: You do not know what they introduced after you were gone.
>
> I will say what the righteous slave said:
>
> ﴾...And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them...﴿ *(Qur'an 5: 117)*
>
> It will be said: They have kept turning back on their heels since you left them.» (Bukhari)

3.2.2 Causes and types of apostasy

There were several causes for the apostasy of the Arab tribes after the death of the Messenger of Allah (ﷺ). These included: shock at the death of the Messenger of Allah (ﷺ); weakness in religious commitment; poor understanding of the texts; nostalgia for the jâhiliyah and its indulgence in evil conduct; rebellion against legitimate authority; tribalism; ambitions for power; stinginess; envy; and foreign influences,[66] such as those of the Jews, Christians and Magians. We will discuss each of these causes below.

The types of apostasy included leaving Islam altogether and going back to idol worship, claims of prophethood, and calls to abandon prayer. Some of the apostates continued to acknowledge Islam and establish prayer, but they refused to give zakâh. Some of them felt malicious joy at the death of the Messenger (ﷺ) and went back to their ignorant customs. Some were hesitant and confused, waiting to see who would prevail. All of that has been explained by the scholars of jurisprudence and by biographers.[67]

Al-Khaṭṭâbi has stated:

> The apostates were of two types: the first of whom apostatised from Islam, opposed the Muslims, and went back to disbelief. This type fell into two groups. The first group included the followers of Musaylimah from Banu Ḥaneefah and other tribes who believed his claim to prophethood, and the followers of al-Aswad al-'Ansi and those among the people of Yemen and others who responded to him. All of them fully denied the prophethood of Muhammad (ﷺ) and claimed prophethood for someone else. The other group apostatised from Islam and denied its laws; they gave up prayer, zakâh, and other religious commandments and went back to the way they had followed during the jâhiliyah. The second type of apostates separated prayer from zakâh; they confirmed prayer but denied zakâh

> and the duty to pay it to the ruler.[68] Among those who withheld zakâh were some who were willing to pay it and did not want to withhold it, but their leaders prevented them from giving it and forced them to withhold it.[69]

A similar description of the types of apostates was given by al-Qâḍi 'Iyâḍ; in his view, there were three categories: those who went back to worshipping idols; those who followed Musaylimah and al-Aswad al-'Ansi, each of whom claimed to be prophets; and a third group who remained in Islam but denied zakâh and thought it only applied during the time of the Prophet (ﷺ).[70]

Dr. 'Abdur-Raḥmân ibn Ṣâliḥ al-Maḥmoud divided the apostates into four types: those who went back to worshipping idols; those who followed the false prophets al-Aswad al-'Ansi, Musaylimah and Sajjâḥ; those who denied the obligation of zakâh; and those who did not deny that it was obligatory but they refused to give it to Abu Bakr.[71]

3.2.3 Apostasy at the end of the Prophet's life

This apostasy began in the year 9 AH, which was known as the 'Year of Delegations'. That was the year in which Arabia became Muslim and its leaders came from various regions to submit to the Messenger (ﷺ). At this time, the apostasy movement was not widespread; that did not happen until the end of 10 AH, which was the year in which the Messenger of Allah (ﷺ) performed the farewell pilgrimage and fell sick with what would be his terminal illness.

When people heard about that, pernicious ideas of rebellion began to stir in the hearts of those who had doubts. Al-Aswad al-'Ansi emerged in Yemen; Musaylimah the liar in al-Yamâmah, and Ṭulayḥah al-Asadi in his people's homeland (in Iraq).[72]

Due to the danger that Islam faced from the two apostates, al-Aswad al-'Ansi and Musaylimah, who seemed determined to go ahead with their apostasy without any thought of recanting, and because they were supported by many people and had plentiful resources, Allah (ﷻ) told His Prophet (ﷺ) something about them in a dream that would please him and hence, his Ummah after him.

> Abu Hurayrah narrated that Allah's Messenger (ﷺ) said: «While I was sleeping, I was given the treasures of the earth, and two gold bangles were put in my hands, and I did not like that. I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'â' and the ruler of al-Yamâmah.» (Bukhari)

Scholars have interpreted this dream in the following manner: they said that his blowing on them indicated that they would be killed by his followers because he was not going to fight them himself. His describing them as being made of gold indicated that they were false because they were superficial. The word bangles indicated that they were two kings because bangles represent kings. The fact that they encircled the arms indicated that the calamity they caused to the Muslims would be intense for a while because bangles are tight on the arms.[73]

Dr. 'Ali al-'Atoom interpreted it as follows:

> …The fact that they flew away when blown on indicated that their scheme was weak, no matter how great it appeared; it was like foam that inevitably ends up as nothing. As long as this scheme came from Satan, it was inevitably feeble because any concentrated assault against it for the sake of Allah would leave nothing but the slightest trace. The fact that they were made of gold indicates that the aim of their action was worldly gain, because gold is the symbol of transient gain that the deceived ones run after. The fact that they were bangles was indicative of their

attempt to destroy Islam and the Muslims by surrounding them on all sides as the bangles surround the wrist.[74]

3.2.4 Abu Bakr's attitude towards the apostates

When apostasy occurred, Abu Bakr stood and addressed the people. He praised and glorified Allah (ﷻ) and said:

> Praise be to Allah Who has guided and sufficed us, Who has given and granted independence of means. Allah sent Muhammad (ﷺ) when knowledge was scarce and Islam was something strange, opposed and weak, and the people had gone astray. Allah hated the People of the Book, so He did not grant them anything good because of any goodness in them, and He did not divert evil from them because of their having no evil in them. They had altered their book and added to it things that were not part of it. The illiterate Arabs thought that they were protected by Allah, but they did not worship Him or pray to Him, so He made their lives hard and sent them astray in a harsh land. But in the end, Allah sent Muhammad (ﷺ) to them and made them the middle nation (see *Qur'an 3: 143*); He supported them with those who followed them and supported them against their enemies until Allah took His Prophet [in death]. Then Satan misled them for the purpose of destroying them and led them to that which would cause their doom:
>
> ﴿Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.﴾ *(Qur'an 3: 144)*

> The Arabs around you have withheld their sheep and camels, and they were never more doomed since they became Muslim — even if they come back to Islam — than on this day. You have never been stronger than you are on this day, because of the blessings of your following your prophet, who entrusted you to your Lord Who found him unaware then guided him, and found him poor and made him rich (see *Qur'an 93: 7*);
>
> ﴿...and you were on the edge of a pit of the fire, and He saved you from it...﴾ *(Qur'an 3: 103)*
>
> By Allah, I will never cease fighting for the sake of Allah until Allah fulfils His promise and covenant. Those of us who are killed will be martyrs among the people of paradise, and those of us who survive will be granted succession in the land. The decree of Allah is true, and His promise cannot be broken:
>
> ﴿Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion, which He has preferred for them, and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.﴾ *(Qur'an 24: 55)*[75]

Some of the Companions, including 'Umar, suggested to Abu Bakr that he should deal with those who withheld zakâh by ignoring that and trying to soften their hearts until their faith grew stronger to the point where they would give zakâh. However, Abu Bakr rejected that idea.[76] It was narrated that Abu Hurayrah (ﷺ) said:

> When the Messenger of Allah (ﷺ) died and Abu Bakr (became Caliph), some of the Arabs disbelieved. 'Umar ibn al-Khaṭṭâb said to Abu Bakr: How can you fight the people when

> the Messenger of Allah (ﷺ) said: I have been ordered to fight the people until they say 'lâ ilâha illâ Allâh', and whoever says it, his wealth and life are safe from me (except in cases decreed by Islamic jurisprudence) and his reckoning will be with Allah?
>
> Abu Bakr said: By Allah, I shall certainly fight whoever separates prayer and zakâh, for zakâh is what is due on wealth. By Allah, if they withhold from me a young female goat that they used to give to the Messenger of Allah (ﷺ), I will fight them for withholding it.

According to another report: By Allah, if they withhold from me a rope that they used to give to the Messenger of Allah (ﷺ), I will fight them for withholding it.

'Umar said: By Allah, when I saw that Allah had opened Abu Bakr's heart to (the idea of) fighting, I knew that it was right. (Bukhari)

'Umar said later, "By Allah, the faith of Abu Bakr outweighed the faith of this whole Ummah with regard to fighting the apostates."[77]

When Abu Bakr was debating with 'Umar, he explained and clarified some important matters of jurisprudence that 'Umar had overlooked. In the hadith that Abu Bakr quoted as evidence to 'Umar, there was one sentence which proved that fighting the one who withheld zakâh was obligatory even if he uttered both parts of the testimony of faith:

> «...and whoever says it, his wealth and life are safe from me, except in cases decreed by Islamic jurisprudence.» (Muslim)

In reality, Abu Bakr's opinion on fighting the apostates was inspired; it was the correct view that was dictated by the circumstances and the interests of Islam and the Muslims. Any other stance would have led to failure, loss, defeat and return to ignorance. Were it not for Allah (ﷻ), followed by this decisive opinion on the part of Abu Bakr, the course of history would have been altered and the hands of time would have been turned back with the return of ignorance and the spread of evil throughout the land.[78]

Abu Bakr's subtle and deep understanding of Islam, and his great keenness to protect this religion and ensure that it remained as it was at the time of its Prophet (ﷺ), were manifested in the words that spilled from his heart; this was a statement that was equivalent to a lengthy and eloquent speech or book. When many of the Arab tribes refused to give zakâh to the treasury, or they withheld it altogether or denied that it was obligatory, he said, “The revelation has ceased and the religion is complete; will it be reduced whilst I am still alive?”[79]

According to one report, ‘Umar said, “O successor of the Messenger of Allah, soften the people's hearts and be kind to them.”

Abu Bakr said, “Are you tough at the time of ignorance and a coward at the time of Islam? The revelation has ceased and the religion is complete; will it be reduced whilst I am still alive?”[80]

Abu Bakr heard the Companions' opinions about fighting the apostates; he only decided to declare a war after he had listened to and understood all their points of view. However, he was able to make a quick and vital decision and did not hesitate for a moment once the correct decision had become clear to him. Not hesitating was one of the most prominent characteristics of Abu Bakr — the great Caliph — throughout his life.[81] The Muslims were convinced that his view was correct, and they adopted his view.

Abu Bakr was the most farsighted of the Companions, the most correct in his thinking and the most courageous at this time of great calamity and shock. Hence, Sa‘eed ibn al-Musayyab (may Allah have mercy on him) said, “He was the most knowledgeable of them — meaning the Companions — and the most wise.”[82]

Abu Bakr had deeper insight than everyone around him because he understood, by virtue of his faith that surpassed theirs, that zakâh could not be separated from the testimony of faith. Whoever confirmed the oneness of Allah must inevitably affirm the duties that He enjoined upon his wealth, which is originally the wealth of Allah, and that the testimony of faith carries no weight without zakâh; it has no impact on people's lives. Hence, the swords should be unsheathed to guarantee that it is paid in full, just as it is prescribed to defend the testimony itself.[83] Allah has warned those who believe in part of the book and disbelieve in part:

﴾Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.﴿ *(Qur'an 2: 85)*

Abu Bakr's attitude, in which there was no leniency or compromise, was inspired by Allah (ﷻ). It is thanks to him in large part — after Allah — that this religion remained intact and survived in its pure and original form. All affirm, and history bears witness, that Abu Bakr stood up to the overwhelming wave of apostasy and the attempt to undo the knots of Islam one by one. He adopted a stance in which he followed the example of the prophets and messengers throughout the ages. This was a caliphate in the footsteps of prophethood that Abu Bakr carried out as it should be; thus, he deserves for the Muslims to praise him and pray for blessings for him until Allah inherits the earth and all that is on it.[84]

3.2.5 Abu Bakr's plan to protect Madinah

Delegations were sent from some of the tribes that refused to give zakâh to Abu Bakr. They came and tried to convince him to give up the demand for zakâh, but he refused. The delegations left Madinah after they saw Abu Bakr's resolve and determination; they arrived at two conclusions:

- The issue of withholding zakâh was not subject to negotiation, and the ruling of Islam concerning it was clear. Hence, there was no hope that the Caliph of the Muslims would give up his resolve or change his mind. This was especially because the Muslims supported him and adhered to his view once the evidence was established and the matter became clear.
- It was essential to take advantage of the Muslims' weakness — as they thought — and their lack of numbers in order to launch a destructive attack on Madinah that would bring about the fall of the Islamic rule and put an end to this religion.[85]

Abu Bakr read treachery on the people's faces and detected evil and malevolence. He said to his companions:

> These people have come from a land of disbelief, and the delegation has seen your small numbers. You do not know whether you will be attacked by day or by night, and the closest of them are the distance of one stage from you. These people were hoping that we would accept their deal and make peace with them, but we refused and threw their covenant back in their faces. So get ready and prepare yourselves.[86]

Abu Bakr made plans as follows:

- He made the people of Madinah stay in the mosque so that they would be in the best state of readiness to defend the city.

- He organised guards who were stationed at the entrances to Madinah and around the city to ward off any attack.
- He appointed as commanders in charge of the guards: 'Ali ibn Abi Ṭâlib, az-Zubayr ibn al-'Awwâm, Ṭalḥah ibn 'Ubaydullâh, Sa'd ibn Abi Waqqâṣ, 'Abdur-Raḥmân ibn 'Awf and 'Abdullâh ibn Mas'ood (may Allah be pleased with them all).[87]
- He sent word to the tribes around him who had remained steadfast in Islam: Aslam, Ghifâr, Muzaynah, Ashja', Juhaynah and Ka'b, instructing them to wage jihad against the apostates. They responded and came to him until they filled Madinah. They brought with them horses and camels, which they put at Abu Bakr's disposal.[88] One of the indications of the large number of men from these tribes and the great support they gave to Abu Bakr is the fact that Juhaynah alone came to Abu Bakr with four hundred men, bringing with them their mounts and camels. 'Amr ibn Murrah al-Juhani brought one hundred camels to help the Muslims, and Abu Bakr distributed them among the people.[89]
- With regard to those apostates who were far away from Madinah and whose danger to the Muslims was less imminent, Abu Bakr fought them by means of the letters that he sent to the Muslim governors in their regions; this was similar to what the Messenger of Allah (ﷺ) used to do, urging them to rise up and fight the apostates and urging the people to rally behind them and support them in this matter. An example of that is the letter he sent to the people of Yemen, where the apostate troops of al-Aswad al-'Ansi were stationed. He wrote, "Help the *Abna'* (Muslims in Yemen who had Persian fathers and Arab mothers) against those who oppose them and have surrounded them. Listen to Fayrooz and strive hard with him, for I have appointed him over you."[90]

This letter bore fruit; the Abna', under the leadership of Fayrooz and with the help of their Arab brethren, launched a raid against the rebels until Allah turned their plot against them and Yemen gradually returned to the right path.[91]

- In the case of those who were closer to Madinah and posed a greater danger, such as Bani 'Abs and Dhubyân, he saw no alternative but to fight them, despite the difficult circumstances in Madinah. He sent women and children to safety in the fortresses and mountain passes out of fear that they might fall prey to the treachery of the apostates;[92] he prepared to go and fight, leading his men himself.

3.2.6 The apostates' failure to invade Madinah

Three days after the apostates' delegations went back, some of the tribes of Asad, Ghaṭafân, 'Abs, Dhubyân and Bakr attacked Madinah at night, leaving some of their troops behind in Dhu Ḥusa to protect their rear. The guards stationed in the mountain passes found out about this attack and sent the news to Abu Bakr. The Caliph sent word instructing them to stay where they were, so they did that. He set out with the people who were staying in the mosque, riding camels. The enemy dispersed, and the Muslims followed them on their camels until they reached Dhu Ḥusa. Those who had stayed behind attacked them with inflated water skins to which they had attached ropes; they kicked these in the faces of the Muslims' camels and let them run down the mountain on the attached ropes. This was intended to spook the Muslims' camels as they were riding them; the camels would not be spooked by anything more than these inflated water skins. The riders lost control of the camels, which bolted until they entered Madinah, but none of the Muslims was killed or injured.[93]

People thought that the Muslims were weak, and they sent the news to the people of Dhul-Qiṣṣah, who came on the basis of what they had been told; however, they did not realise what Allah had decreed. Abu Bakr spent the night preparing himself and mobilising the people. He set out on foot at the end of the night, with an-Nu'mân ibn Muqarrin leading his right flank, 'Abdullâh ibn Muqarrin leading his left flank, and Suwayd ibn Muqarrin bringing up the rear, leading the cavalry.

When dawn broke, they and the enemy were on one plain. The enemy did not hear any sound from the Muslims until the latter wielded their swords towards the end of the night. Before the sun had risen, the enemy fled; the Muslims defeated them and captured most of their mounts.

Ḥibâl — the brother of Ṭulayḥah al-Asadi — was killed, and Abu Bakr pursued them until he halted at Dhul-Qiṣṣah. That was the first victory. He stationed an-Nu'mân ibn Muqarrin there with a number of men and returned to Madinah. Allah (ﷻ) humiliated the polytheists, and the Muslims of Banu Dhibyân and 'Abs mobilised and killed a large number of the apostates of their tribes. Other Muslims in other places did likewise, and the Muslims prevailed as a result of the battle fought by Abu Bakr.

Abu Bakr swore that he would kill a number of the polytheists of each tribe equivalent to the number of Muslims they had killed and more.[94] He was determined to avenge the Muslim martyrs and discipline the haters; he fulfilled his oath.

As the steadfastness of Muslims in other tribes increased, the polytheists were humiliated and grew weaker. The zakâh of the tribes began to pour into Madinah, with some arriving at night from Ṣafwân followed by az-Zabarqân and later 'Adiyy. The zakâh of Ṣafwân arrived at the beginning of the night, the second in the middle of the night, and the third at the end.[95]

In one night, Madinah became rich with the zakâh of six Arab tribes. Every time one of the zakâh collectors returned, the people would say that he was bringing bad news, but Abu Bakr would say, "No, it is good news." The one who was coming would turn out to be bringing the zakâh of his people, and the people would say to Abu Bakr, "You always give us glad tidings."[96]

Whilst these glad tidings were coming, bringing some consolation and wealth, Usâmah (﵁) returned victorious with his army, having done everything that the Messenger (ﷺ) and Abu Bakr had commanded him to do. Abu Bakr appointed him in charge of Madinah and said to him and his troops, "Rest and let your mounts rest."[97]

Later, he set out with those who had gone out to Dhul-Qiṣṣah and those who had been guarding the entrances to Madinah, on the same mounts. The Muslims said to him:

> We beseech you by Allah, O successor of the Messenger of Allah, not to expose yourself to danger, for if you are killed, there will be chaos among the people. Your presence is more important than fighting the enemy. Send someone else; if you can appoint someone else, then do so.

He said, "No, by Allah, I will not do that; I shall help you myself."[98]

During the turmoil caused by the apostasy movement, Abu Bakr showed his mettle in the clearest way as a believing commander who sacrifices himself for his people. A commander, according to the Muslim concept, leads by example. As the result of Abu Bakr's approach, the Muslims grew stronger and were encouraged to fight their enemies, in response to the instructions of the leadership.[99]

Abu Bakr set out, with the army he had mobilised, to Dhu Ḥusa and Dhul-Qiṣṣah, with an-Nu'mân, 'Abdullâh and Suwayd leading their detachments; they halted with Ahl ar-Rabdhah in al-Abraq. Allah caused al-Ḥârith and 'Awf to be defeated; al-Ḥuṭay'ah was taken captive, and the threat posed by 'Abs and Banu Bakr was eliminated.

Abu Bakr stayed in al-Abraq for several days when Banu Dhibyân was in control of the land, and he said, "It is not right for Dhibyân to be in control of this land when Allah has granted it to us." Thus, they expelled them from it.

After he defeated the apostates and they came back to Islam, and there was peace among the people. Banu Tha'labah came, wanting to return to their land; however, they were prevented from doing so. They came to Madinah and said, "Why are we being prevented from going back to our own land?"

He said, "You are lying; it is not your land. It was given to me, and I took it from my enemies." He did not respond to their request. He allocated the land of al-Abraq for the Muslims' horses, and he made it grazing land that was available to all people; later, he allocated it as the grazing land for the zakâh animals of the Muslims.

Thus, we learn from the conduct of Abu Bakr that he did not give precedence to himself over his followers in any worldly matters. The decline of the Muslims started when they began to regard positions of authority as a means of gaining status and worldly benefits, warding off harm, having an easy life, being content with fiery, empty speeches given from the comfort of their homes, staying in the operations room and avoiding participating in any true sense in the issues that concern the Ummah.[100]

Abu Bakr's going out for jihad three times in a row is regarded as a great sacrifice. The Muslims urged him to stay in Madinah and send someone else as the commander of the army, but he did not agree to that. Rather he said, "No, by Allah, I will not do that. I shall certainly console you by helping you myself." This is indicative of his great humility and concern for the Ummah, along with his selflessness. Thus, he became a good example for others. There is no doubt that his going out for jihad three times in a row — when he was an old man who had reached the age of sixty — encouraged and motivated the rest of the Companions, and renewed their energy.[101]

It was reported that Ḍirâr ibn al-Azwar said, about telling Abu Bakr about the gathering of Ṭulayḥah al-Asadi:

> I have never seen — with the exception of the Messenger of Allah — anyone who was more ready to fight fiercely than Abu Bakr. As we began to tell him the news, it was as if we were telling him something that he regarded as good news, not bad news.[102]

This is an eloquent description of Abu Bakr's characteristics of deep certainty and complete trust in the promise of Allah (ﷻ) to His close friends of support against their enemies and that they would prevail in the land. Abu Bakr did not surpass the Companions because he strove harder; rather, he surpassed them because his high level of certainty surpassed all others.[103]

It was narrated that it was said to him:

> What has befallen you is something which would crumble mountains if it befell them, and dry the seas, if it befell them. However, we did not see you grow weak.

Abu Bakr replied, "No fear has ever entered my heart after the night of the cave."[104]

In addition to his natural courage, he also had spiritual courage: a strong, certain faith in Allah, with the confidence that He would support him and the believers. This courage cannot be attained except by the one who is strong at heart, a strength that increases and decreases with faith. Abu Bakr was mentally and spiritually stronger than all the Companions; none of them even came close to him in that regard.[105]

3.3
All-out war against the apostates

Introduction

There were several ways of confronting the apostates. Those who remained steadfast in Islam played a role in confronting their own people. They did that by exhorting them and pointing out the seriousness of what they were planning to do, which was to reject what they believed in. The first confrontational step was verbal, which is the strongest approach because debate and dialogue dispel confusion; also, a word may lead to a person being slain as a martyr.

In every tribe where apostasy occurred, a positive role was played by those who still adhered to the truth and lived for it. These were the people who saw the faults of what their own people were doing; they stood firm, warning the people of the negative consequences that awaited them.

However, the reaction of their people was to laugh in their faces and mock them; later, they went further than that and pursued them and expelled them. They even killed some of them. Some of them succeeded by means of speaking out, such as ‘Adiyy ibn Ḥâtim with his own people and al-Jarood with the people of Bahrain.[106] We will discuss this in detail below.

When some of the Muslims failed in exhorting their people, they formed Muslim communities that were steadfast in adhering to Islam; they took appropriate steps against their own people who had apostatised. In many cases, the confrontation started with words and ended with action, as happened to those of Banu Sulaym who remained steadfast in Islam and warned the others. The tribe split into two groups: those who adhered steadfastly to Islam and those who apostatised.

Those who remained steadfast came together and began to confront their people who had apostatised. The Abna' in Yemen began planning in secret to kill al-Aswad al-'Ansi — as we shall see in detail below. Mas'ood or Masrooq al-Qaysi ibn 'Âbis al-Kindi started advising al-Ash'ath ibn Qays, urging him not to apostatise, and there was a lengthy discussion between them in which they challenged one another. Thus, some people's actions caused them to bring their people back from the brink of apostasy or pave the way for the armies of the Islamic state to put an end to apostasy.[107]

Abu Bakr's plan to end apostasy was based on trust in Allah (ﷻ) followed by strong support from the tribes, leaders and individuals scattered throughout Arabia, who remained steadfast in Islam and played a major role in ending the turmoil of apostasy.

Some writers were mistaken when they discussed the turmoil of apostasy in a very general way that lacked any precision or objectivity. Others made wrong assumptions and examined the issue from a very narrow angle.[108]

One of the basic facts about this turmoil is that not everyone in a given geographical area apostatised. In every area where apostasy appeared, there were some leaders, tribes, individuals and groups who still adhered to Islam.[109]

Dr. Mahdi Rizqullâh Aḥmad has undertaken an in-depth study in which he answered a question that he himself posed: Did the apostasy movement at the time of Caliph Abu Bakr include all the Arab tribes, individuals and leaders who were Muslims, or did it include only some tribes, some leaders and some individuals in different geographical locations? After researching the matter, he said:

> The first fact that may be understood from the sources referred to above is that I did not find anything to indicate that all the tribes, leaders and individuals apostatised from Islam, as was claimed by some writers we have mentioned.[110] Instead, I found that the Islamic state relied on a solid base of groups, tribes and individuals who remained steadfast in Islam and were spread throughout Arabia: they were a strong support for Islam and the Islamic state in suppressing the apostate movement.[111]

3.3.1 The official plan of confrontation adopted by the state

Foiling their plans from within

The Messenger of Allah (ﷺ) had used this means when he corresponded with and sent envoys to the tribes of those who made false claims of prophethood. He did so in order to bring together those who remained steadfast in Islam and form them into a group that could confront the apostates.

Abu Bakr (ﷺ) followed the same method, seeking to contain and destroy as many pockets of apostasy as he could by educating people against it, dispersing people from those areas and putting people off apostasy. He managed to establish communications with those who remained steadfast in Islam; he used them as a support to the organised troops.

This was similar to the way he had prepared the Ummah to confront the apostates in an organised manner after the return of Usâmah's army. Abu Bakr corresponded with the apostate leaders and with those who remained steadfast in Islam in order to achieve some goals, such as gaining time until Usâmah's army had returned. He wrote to those to whom the Messenger of Allah (ﷺ) had written in Yemen and elsewhere,[112] encouraging them to do their best to call those who remained steadfast in Islam and ask them to gather in areas that he specified and then to wait for further instructions from him. These arrangements were the first step in the upcoming military confrontation.[113]

Some of those who remained steadfast in Islam, such as 'Adiyy ibn Ḥâtim aṭ-Ṭâ'i and az-Zabarqân ibn Badr at-Tameemi, were able to reach Madinah, bringing their zakâh with them.[114] Those who remained steadfast also managed to foil the plan of Qays ibn Makshooḥ al-Murâdi and some tribal groups in Tihâmah, Bilâd as-Sarâh and Najrân. This method achieved several results, such as:

- The success of Abu Bakr's plan to educate people, make them aware of the situation, strengthen the resolve of the Muslims, and weaken the resolve of the apostates. This was in preparation for taking other measures, namely sending organised troops, whenever resources became available.
- The achievement of its goals with regard to training and preparing those who remained steadfast in Islam to become the commanders of the Islamic conquest movement later on. One example is 'Adiyy ibn Ḥâtim aṭ-Ṭâ'i, who became one of the commanders during the conquest of Iraq.
- The formation of Muslim forces that were stationed in some centres defined by Abu Bakr so that they could join the main armies that were heading to those areas.
- The destruction of some of the centres of apostasy, even if that was in a limited fashion, as happened with the one in southern Arabia.

Sending organised armies

When the army of Usâmah (رضي الله عنه) returned after two months — or some said forty days — and they had rested, Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) set out with the Companions for Dhul-Qiṣṣah. This was the distance of one stage from Madinah. His aim was to fight the apostates and rebels. The Companions advised and insisted that he send someone else as commander and go back to Madinah to take charge of the Ummah's affairs.

One of the reports concerning this matter is what 'Â'ishah (رضي الله عنها) said:

> My father went out, with his sword sheathed and riding his mount, to the valley of Dhul-Qiṣṣah. 'Ali ibn Abi Ṭâlib came, took the reins of his mount and said, "Where are you going, O successor of the Messenger of Allah? By Allah, if we lose you, Islam will never be in good shape."
>
> Thus, Abu Bakr went back.[115]

Abu Bakr divided the Muslim army into eleven brigades and appointed a commander for each brigade.[116] He instructed each commander to mobilise every Muslim he encountered in the different places he passed through. These commanders were:

1. Khâlid ibn al-Waleed (رضي الله عنه), who headed towards Banu Asad, then to Tameem, and then to al-Yamâmah.
2. 'Ikrimah ibn Abi Jahl (رضي الله عنه), who headed towards Musaylimah in Banu Ḥaneefah, then Oman and Mahrah, then Ḥaḍramawt, then Yemen.
3. Shuraḥbeel ibn Ḥasanah (رضي الله عنه), who headed towards al-Yamâmah, following 'Ikrimah, then Ḥaḍramawt.
4. Ṭurayfah ibn Ḥâjiz (رضي الله عنه), who headed towards Banu Sulaym of Ḥawâzin.
5. 'Amr ibn al-'Âṣ (رضي الله عنه) who headed towards Quḍâ'ah.

6. Khâlid ibn Sa'eed ibn al-'Âṣ (رضي الله عنه), who headed towards the borders of Syria.
7. al-'Alâ' ibn al-Ḥaḍrami (رضي الله عنه), who headed towards Bahrain.
8. Ḥudhayfah ibn Muḥṣin al-Ghalfâni (رضي الله عنه), who headed towards Oman.
9. 'Arfajah ibn Harthamah (رضي الله عنه),who headed towards Mahrah.
10. al-Muhâjir ibn Abi Umayyah (رضي الله عنه), who headed towards Yemen (Sana'a, then Ḥaḍramawt).
11. Suwayd ibn Muqarrin (رضي الله عنه), who headed towards Tihâmat al-Yemen.[117]

Thus, the village of Dhul-Qiṣṣah was taken as a base for sending out organised brigades that went to the centres of apostasy in order to put an end to them. Abu Bakr's plan demonstrates unique brilliance and precise geographical knowledge.[118]

From this division of the army and definitions of the locations to which the brigades should move, it became clear that Abu Bakr had precise geographical knowledge; he understood the features of the landscape, the human gathering points (cities and villages), and the lines of communication throughout the Arabian Peninsula.

It is as if Arabia were a 3-D image set up in front of him in an operations room equipped with the best, up-to-date technology. Anyone who studies the movements of the armies and the direction of each one, and how they came together after being separated and separated in order to come back together again, will see the sound and brilliant manner in which all of Arabia was covered.

This was in addition to the excellent communications that were maintained with all these armies. At every moment, Abu Bakr knew where his brigades were and exactly what they were doing: what they had achieved and what they had to do next.

Communications were precise and quick. News from the fronts reached the headquarters in Madinah, where Abu Bakr was; he was in constant contact with all his troops. Among the foremost military correspondents between the fronts and the headquarters were Abu Khaythamah an-Najjâri al-Anṣâri, Salamah ibn Salâmah, Abu Barzah al-Aslami and Salamah ibn Waqsh.[119]

The brigades that Abu Bakr sent out were united and cohesive, and this was one of the main achievements of the Islamic state because these armies combined brilliant leadership with brilliant organisation, in addition to their experience in combat.

Military action in campaigns during the time of the Messenger of Allah (ﷺ), some of which went beyond the borders of Arabia, had moulded them into a military organisation that, during the time of Abu Bakr, was superior to all other military forces in Arabia.[120] The commander-in-chief of these brigades was the 'unsheathed sword of Allah', Khâlid ibn al-Waleed, whose brilliance was seen in the apostasy wars and the Islamic conquests.

Sending the armies in all directions was in accordance with an important strategic plan that was based on the fact that the apostates were still scattered, each in his own land; they had not yet united against the Muslims. All the major tribes lived far away from one another and had been unable to unite, primarily because there had not been enough time to do so; it had been only three months or so since they apostatised.

Secondly, they did not realise the danger that the Muslims posed to them; they had no idea that the Muslims had the ability to crush them all in only a few months. Hence, Abu Bakr wanted to strike a sudden blow so as to destroy their power before they could gather support for their falsehood.[121] He hastened to deal with them before their turmoil grew stronger. He did not give them any opportunity to raise their heads or cause any harm to the Muslims.[122]

He realised the seriousness and implications of the situation and the extent of the danger it represented. He understood that if he did not take swift action, the damage caused to Islam would be extensive indeed.[123] Abu Bakr was a skilled politician and a military genius who estimated matters properly and made plans to deal directly with the situation.

The brigades formed by Abu Bakr set out, flying the banners of tawḥeed. They were accompanied by sincere prayers from the hearts that glorified Allah and were filled with faith. Allah answered these sincere prayers and sent His support; He made His word supreme and protected His religion through them, until the Arabian Peninsula submitted to Islam within a few months.[124]

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) wrote one letter to the Arab tribes who had apostatised and rebelled, in which he called them to return to Islam and implement it in full as it had come from Allah. He warned them of the negative consequences in this world and the hereafter if they remained as they were. This was a strongly worded warning, which was appropriate because of the extent of their deviation and their stubbornness to adhere to the falsehood. It was essential to issue a stern warning followed by courageous acts, in order to remove the tyranny that had taken root in the minds of the leaders of those tribes, as well as the blind tribalism that dominated the thoughts of their followers.[125]

Text of the letter sent to the apostates and the letter of instruction to the commanders

Even after thorough planning and preparation that involved the division of the Islamic armies into brigades, we find that words still had a role to play. Abu Bakr wrote a letter with general guidelines and some specific instructions, copies of which he wanted to send far and wide. The aim was to reach as many as he could:

both those who had remained steadfast in Islam and those who had apostatised, before he sent his troops to fight the latter.

He sent men to different tribes and instructed them to read out his letter in all the gatherings; he also urged those who heard the contents of the letter to convey them to those who did not hear them. He defined the intended audience of the letter as the common folk and the prominent elite, those who had remained Muslim and those who had recanted.[126] The following are the contents of the letter sent by Abu Bakr:

> In the name of Allah, the Most Gracious, the Most Merciful. From Abu Bakr, the successor of the Messenger of Allah (ﷺ), to whomever this letter of mine reaches of the common folk and the prominent elite, those who remained Muslims and those who recanted. Peace be upon those who follow true guidance and did not go back, after being guided, to misguidance and blindness. I praise Allah, besides Whom there is no other God. I bear witness that there is none worthy of worship other than Allah, with no partner or associate, and that Muhammad is His slave and His Messenger. We believe in what he brought; we regard as disbelievers those who reject it, and we strive against them. To proceed: Allah sent Muhammad with the truth to His creation, as a bringer of glad tidings and a warner, as a caller to Allah by His leave and as a lamp giving light, to give warning to whoever is alive (in heart and mind — the believer), and that to justify the decree against the disbelievers (who are like the dead, because they reject the warnings — see *Qur'an 36: 70*). Allah guided to the truth those who responded to the call, and the Messenger of Allah (ﷺ) strove by His leave against those who turned away from him, until they came to Islam willingly or reluctantly. The Messenger of Allah (ﷺ) died after having fulfilled the command of Allah, striven sincerely for his Ummah, and done what was required of him. Allah explained that

to him and to the people of Islam in the book that He revealed. He mentioned:

﴾Indeed, you are to die, and indeed, they are to die.﴿ *(Qur'an 39: 30)*

﴾And We did not grant to any man before you eternity [on earth]; so if you die — would they be eternal?﴿ *(Qur'an 21: 34)*

He also mentioned:

﴾Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.﴿ *(Qur'an 3: 144)*

Whoever worshipped Muhammad, Muhammad has died; whoever worshipped Allah alone, with no partner or associate, Allah is ever watchful over him, ever living, self-sustaining and will never die; neither sleep nor slumber overtakes Him; He is in control of all affairs and will wreak vengeance upon His enemies by means of His friends. I urge you to fear Allah and adhere to the guidance of Allah and what your Prophet (ﷺ) brought. Follow his guidance and cling to the religion of Allah, for whoever is not guided by Allah is astray, and whoever is not granted wellbeing by Him will suffer, and whoever is not helped by Allah will fail. Whomsoever Allah guides is truly guided, and whomsoever He sends astray is misguided. Allah has mentioned:

﴾...He whom Allah guides is the [rightly] guided, but he whom He leaves astray — never will you find for him a protecting guide.﴿ *(Qur'an 18: 17)*

Allah will not accept any deed from him in this world until he believes in him [the Prophet (ﷺ)], nor will He accept any supererogatory or obligatory deed from him in the hereafter [unless he believes in him]. I have heard that some of you recanted his religion after believing in Islam and carrying out its duties, as a result of ignorance of Allah and in response to the call of Satan. Allah has mentioned:

﴾And [mention] when We said to the angels: Prostrate to Adam, and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.﴿ *(Qur'an 18: 50)*

﴾Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the blazing fire.﴿ *(Qur'an 35: 6)*

I have sent to you So-and-so with an army of the Muhâjireen and the Anṣâr and those who follow them in truth. I have instructed him not to fight anyone or kill him until he calls him to the message of Allah. Whoever responds and believes, and gives up evil deeds and does righteous deeds, it will be accepted from him, and (my envoy) will help him with that. But whoever refuses, I have instructed (my envoy) to fight him for that and told him not to leave any of them whom he can reach but to kill them and take the women and children captive, and not to accept anything from anyone except Islam. Whoever follows it, that is better for him; whoever shuns it, Allah will deal with him.

I have instructed my envoy to read my letter in every gathering of yours, and the *adhân* (call to prayer) is the criterion (to determine whether or not people are still Muslim). If the Muslims give the adhân and hear it from the other camp, refrain from attacking them. However, if they do not give the adhân, hasten to attack them. If they do give the adhân, ask for what is due from them. If they refuse to give it, hasten to attack them; if they agree to give it, accept it and explain to them what is expected of them.[127]

It is noteworthy that the letter of Abu Bakr focuses on two main points:

1. Highlighting the main thing that is expected of the apostates, which is to come back to Islam
2. Highlighting the consequences of persisting in apostasy.[128]

The letter also highlighted a number of facts, namely:

- The letter was addressed to both the common folk and the prominent elite, so that all might hear the call of Allah.
- Allah sent Muhammad (ﷺ) with the truth; whoever accepts it is a believer, and whoever denies it is a disbeliever who is to be striven against and fought.
- Muhammad (ﷺ) was a human being who was subject to the words of Allah:

> ﴾Indeed, you are to die, and indeed, they are to die.﴿
>
> *(Qur'an 39: 30)*

Believers do not worship Muhammad (ﷺ); they worship Allah (ﷻ), the ever-living, the eternal, Who will never die. Hence there is no excuse for any apostate.[129]

- Recanting Islam is ignorance and a response to the command of Satan. This means that the enemy is taken as a friend, which is a grave injustice in any sound mind. This is because it will lead one willingly to hell.
- The chosen elite of the Muslims, namely the Muhâjireen and the Anṣâr and their followers, are the ones who will rise to fight the apostates in order to protect their religion.
- The one who returns to Islam, admits that he was misguided, refrains from fighting the Muslims and does the actions required of him by the religion of Allah is one of the Muslims, with the same rights and duties as any other.

- Whoever refuses to rejoin the ranks of the Muslims and persists in his apostasy is in a state of war against the Muslims; he must be attacked and killed. His women and children are to be taken captive. He can never escape from Allah under any circumstances, because wherever he goes, he is under His dominion.
- The sign by means of which the apostates may be safe from Muslim attack is that the adhân is given among them; otherwise, hastening to fight them is the only alternative.[130]

To avoid leaving the troops' commanders with no guidelines on this matter, the Caliph wrote the same letter to all the commanders. He called upon them to adhere to the contents of a previous letter of his, in which he had said:

> …These are instructions from Abu Bakr, the successor of the Messenger of Allah (ﷺ), to So-and-so, when he sent him and the troops with him to fight those who apostatised from Islam and instructed him to fear Allah as much as he could in all his affairs, both private and public. He instructed him to strive hard for the sake of Allah and to strive against those who turned away from Him, recanted from Islam, and followed Satan after he (Abu Bakr) had issued his warning to them. Call them to come back to Islam. If they respond, refrain from harming them, but if they do not respond, launch your attack against them until they submit. (If they submit,) tell them their rights and duties, take what is due from them and give what is due to them. Do not give them any respite, and they should not prevent the Muslims from fighting their enemies. Whoever responds to the command of Allah, it will be accepted from him; indeed it will be accepted from the one who disbelieved in Allah when he affirms that which comes from Allah. If he responds to the call, there is no way to harm him, and his reckoning will be with Allah with regard to what he conceals in his heart. Whoever does not respond

> to the call of Allah is to be killed and fought wherever he is, and nothing is to be accepted from anyone except Islam. Whoever responds to it and believes, it will be accepted from him, and he should be taught, but whoever refuses is to be fought. If Allah grants victory over them, kill all of them and divide the booty granted by Allah — except the khums, which is to be sent to us. The troops should be prevented from being hasty and causing evil; no one should be allowed to join the troops unless you find out about them and know who they are, lest they are spies. Be kind and gentle to the Muslims (the Muslim troops) when marching and halting, and check on them. Be gentle towards the Muslims and speak kindly to them.[131]

From the instructions that he enjoined upon his commanders, it becomes clear that Abu Bakr was very keen to restrict his commanders to fighting the apostates in accordance with the basic written military instructions, which clearly stated, with no room for any confusion, that fighting is not allowed before calling people to Islam. Moreover, those who respond to the call should not be fought; the aim was to reform them, so it was not permissible to continue fighting them after they accepted Islam. At that point, they should switch from fighting to teaching them the basic principles of Islam and their rights and duties. The army should not compromise or change the plan of fighting the apostates unless the latter obeyed the commands of Allah.

The Islamic army adhered to the principle of calling people to Islam before fighting. If the people responded to the call, then they immediately refrained from fighting, for their only aim was to bring the apostates back to what they had left, in order to achieve the highest level of harmony among the Islamic forces. Their mission was to end apostasy.

Abu Bakr sent these instructions with all the commanders of the Muslim forces, asking the army to let their conduct itself be the best promotion for the mission they were undertaking and to have one aim in mind, which was to defend Islam.[132]

Abu Bakr followed the example of the Messenger of Allah (ﷺ), who had taught him the art of leadership. The success of the leader depends on how successful he was when he was a soldier, and Abu Bakr was the best soldier in the Muslim army. He was sincere in his loyalty to the Messenger of Allah (ﷺ), he carried out his instructions to the letter, he was willing to make sacrifices for his sake, and he never deserted him during the battles.

We can understand how farsighted he was, and how precise his leadership views were, from the instructions he gave to his commanders, as well as from the general plan that he drew up for them whilst they were moving to strike the enemy.[133] The first instructions he gave them focused on the following points:

- They should adhere to piety and fear Allah, remembering that He is always watching them, in private and in public. This is the most important thing, according to this guided strategy, because if the commander himself adheres to piety, Allah will be with him.

  ﴾Indeed, Allah is with those who fear Him and those who are doers of good.﴿ *(Qur'an 16: 128)*

- They should strive hard, making an effort and sincerity of intention towards Allah; these are the attitudes of those who are blessed and successful.[134]

  ﴾And those who strive for Us — We will surely guide them to Our ways. And indeed, Allah is with the doers of good.﴿

  (Qur'an 29: 69)

- They should not accept anything from the apostates except Islam or death because there can be no compromise in matters of belief.

- They should divide the booty among the troops and set aside the khums for the state treasury.
- They should not rush to make decisions concerning matters they might face, so as to avoid making wrong decisions.
- They should be cautious about letting any strangers join them, lest they turn out to be spies.
- They should be kind to their troops and check on them whilst marching and halting; they should keep together and not scatter.[135]

From studying this document, we can work out the general plan after Abu Bakr allocated the brigades to the commanders. This can be summed up in the following points:

- This plan guaranteed cooperation among the whole army; they would not act as separate units under independent leaders. They were one entity even when they were far apart; they might meet one another and then separate, or separate in order to meet up again, whilst the Caliph was in Madinah directing the fighting.
- Abu Bakr kept some forces to protect Madinah, which was the capital of the Caliphate; he kept some of the senior Companions with him so that he could consult them and they could help him to direct the affairs of the Muslim state.
- Abu Bakr understood that there were some Muslim forces within the regions where disobedience and apostasy had occurred; he was very concerned for these Muslims lest they were subjected to an attack by the polytheists. Hence, he instructed his commanders to recruit any Muslims they passed by who possessed physical strength; others should be left behind to protect their lands.
- When dealing with the apostates, the Caliph applied the principle that war is deceit. He pretended that the troops intended to

do one thing when in fact, they were aiming to do something else. This was an additional precaution against his plan being discovered.[136] This highlights the political acumen, practical experience, deep knowledge, and divine guidance in the leadership of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه).

3.3.2 Putting an end to the turmoil caused by al-Aswad al-'Ansi and Ṭulayḥah al-Asadi, and the killing of Mâlik ibn Nuwayrah

Putting an end to al-Aswad al-'Ansi and the second wave of apostasy in Yemen

His real name was 'Abhalah ibn Ka'b ibn Ghawth. His kunyah was Dhul-Khimâr because he always covered his head with a khimâr.[137] He was known as al-Aswad al-'Ansi because his face was dark (and 'aswad' means black). Al-Aswad's strengths were his physical size and strength along with his courage, his use of sorcery and magic, and his eloquence of speech. He was a sorcerer and charlatan; he would show his people wonders and attract the hearts of those who listened to him; he also used wealth to influence people.[138]

No sooner had the news spread of the Messenger of Allah (ﷺ) falling sick after his return from the farewell pilgrimage than al-Aswad al-'Ansi made his false claim of prophethood. It was said that he called himself 'the merciful of Yemen', just as Musaylimah called himself 'the merciful of Yamâmah'. Although he claimed prophethood, he did not deny the prophethood of Muhammad

(ﷺ). He claimed that two angels called Saḥeeq and Shaqeeq (or Shareeq) brought revelation to him.[139]

Before he came out into the open, he was working secretly, gathering around him those whom he thought suitable, until he emerged, taking the people by surprise.[140] The first ones to follow him were the members of his tribe, ‘Ans.[141] Later, he corresponded with the leaders of the tribe of Madh-ḥij, and their common folk followed him,[142] as did some of their leaders who were seeking prominence. His aim was to capitalise on tribalism, because he came from ‘Ans, which was one of the clans of Madh-ḥij.

He also corresponded with Banul-Ḥârith ibn Ka‘b in Najrân, who were Muslims at that time. They asked him to come to their land; he went to them, and they followed him because they had not become Muslim willingly. Some people of the tribes of Zubayd, Awd, Masliyah and Ḥakam ibn Sa‘d al-‘Asheerah also followed him.

He stayed in Najrân for a while and grew stronger after he was joined by ‘Amr ibn Ma‘di Yakrib az-Zubaydi and Qays ibn Makshooḥ al-Murâdi. He managed to expel Farwah ibn Musayk from Murâd and ‘Amr ibn Ḥazm from Najrân. Thereafter, he decided to take control of Sana’a, so he went there with six or seven hundred horsemen, most of whom were from Banul-Ḥârith ibn Ka‘b and ‘Ans.[143]

In an area outside Sana‘a called Shu‘oob, he met the people of Sana‘a, who were ruled by Shahr ibn Bâzân al-Fârisi, who had become Muslim with his father. A fierce battle took place, in which Shahr ibn Bâzân was killed and the people of Sana‘a were defeated by al-Aswad al-‘Ansi. He took over the city and settled in the palace of Ghamdân twenty-five days after he emerged.[144]

There were some very ugly incidents involving his torturing those who adhered to Islam. He took one of the Muslims, whose name was an-Nu'mân, and cut him apart limb by limb.[145] Hence, the Muslims in the areas that came under his control dealt with him on the basis of dissimulation.[146]

The Muslims outside the areas that were under his control tried to regroup and reorganise themselves. Farwah ibn Musayk al-Murâdi had retreated to a place called al-Aḥsiyah, where he was joined by some of the Muslims. He wrote to the Messenger of Allah (ﷺ), telling him about al-Aswad al-'Ansi; he was the first one to do so. Abu Moosâ al-Ash'ari and Mu'âdh ibn Jabal retreated to Ḥaḍramawt, near as-Sakâsik and as-Sakoon.[147]

The Messenger of Allah (ﷺ) corresponded with those who remained steadfast in Islam, urging them to confront the apostasy of al-Aswad and to strive to put an end to him, either by fighting or assassinating him. He sent his letters and envoys to some of the leaders of Ḥimyar and Hamadân, telling them to join forces and unite to help the Abna' against al-Aswad al-'Ansi.[148]

He sent Wabar ibn Yakhnas to Fayrooz ad-Daylami, Jasheesh ad-Daylami and Dâdhawayh al-Iṣṭakhri; he sent Jareer al-Bajali to Dhul-Kilâ' and Dhu Dhulaym of Ḥimyar; and he sent al-Aqrâ' ibn 'Abdullâh al-Ḥimyari to Dhu Zawd and Dhu Marân of al-Hamadân. He also wrote to the people of Najrân, including the Bedouin and other inhabitants.[149] He sent al-Ḥârith ibn 'Abdullâh al-Juhani to Yemen just before he died, and news reached him of the death of the Messenger (ﷺ) when he was in Yemen.[150]

The sources did not explain where he was sent, but it is possible that he was sent to Mu'âdh ibn Jabal (رضي الله عنه), because Mu'âdh received a letter from the Messenger of Allah (ﷺ) instructing him to send troops to confront al-Aswad al-'Ansi and put an end to him.[151] Abu Moosâ al-Ash'ari (رضي الله عنه) and aṭ-Ṭâhir ibn Abi Hâlah also received letters from the Messenger of Allah (ﷺ) telling them to confront al-Aswad and assassinate or attack him.[152]

This action on the part of the Messenger (ﷺ) had a great impact; those whom he contacted continued to adhere to Islam whilst he was alive and after his death. There is no report of them apostatising or wavering. The leaders of Ḥimyar and Hamadan wrote to the Abna' offering them help and support. At the same time, the people of Najrân gathered in one place to counter any movement on the part of al-Aswad al-'Ansi. At that point, he knew for certain that he was doomed.[153]

The correspondence between the leaders of Hamadan and Ḥimyar, and Mu'âdh ibn Jabal and some of the leaders of Yemen continued. It is possible that there was correspondence between the Abna' and Farwah ibn Musayk, because he played a role in the killing of al-Aswad al-'Ansi.[154] However, the first one to confront al-Ansi was 'Âmir ibn Shahr al-Hamadâni.

Thus, all the Muslim forces in Yemen gathered to put an end to al-Aswad al-'Ansi. It seems that they agreed on killing him, because they knew that once he was killed, it would be easy to deal with all of his followers. Hence, they agreed to the plan of the Abna' that they would not do anything until the Abna' had dealt with the matter themselves.

Fayrooz and Dâdhawayh, who were among the Abna', managed to come to an agreement with Qays ibn Makshooḥ al-Murâdi (the leader of al-'Ansi's troops) to get rid of al-Aswad al-'Ansi. This was because Qays had had a disagreement with him and was afraid that he might turn on him.[155]

They recruited the wife of al-Aswad al-'Ansi, Azâd al-Fârisiyah, to their cause; she had been the wife of Shahr ibn Bâdhân and was the cousin of Fayrooz al-Fârisi; the 'Liar of Yemen' had raped her after killing her husband. She decided to safeguard her religion from the beasts of the jâhiliyah with great resolve and determination. Cooperating with the Muslims who were opposed to al-Aswad, she drew up a plan to assassinate this tyrant,[156] and then she paved way for them to kill him whilst he was sleeping.[157] When al-Aswad was killed, his head was thrown among his companions, who panicked and fled.[158]

> News came to the Prophet (ﷺ) from heaven on the night on which al-'Ansi was killed, so that he could tell the good news. «He said: Al-Ansi was killed yesterday; he was killed by a blessed man from a blessed household.
>
> It was asked: Who is he?
>
> He replied: Fayrooz. Fayrooz has succeeded.» (Bukhari)

The plan to assassinate al-Aswad al-'Ansi has been discussed in detail by Dr. Ṣâliḥ al-Khâlidi in his book *Ṣuwar min Jihâd aṣ-Ṣaḥâbah: 'Amaliyât Jihâdiyah Khâṣah Tanaffidhuha Majmoo' Khâṣah min aṣ-Ṣaḥâbah.*[159]

The rule of Sana'a was shared by Fayrooz, Dâdhawayh and Qays ibn Makshooḥ until Mu'âdh ibn Jabal (رضي الله عنه) came to Sana'a; then they agreed that he should be the ruler. He had only stayed there for three days, leading their prayer, before news of the death of the Messenger of Allah (ﷺ) came to him.[160] The details of the killing of al-'Ansi left Sana'a and reached Abu Bakr after the army of Usâmah (رضي الله عنه) had left. This was the first victory that came to Abu Bakr when he was in Madinah.[161]

Abu Bakr appointed Fayrooz ad-Daylami as governor of Sana'a and wrote him a letter to that effect. Abu Bakr did not appoint Qays to this post because he was one of those who had supported al-Aswad al-'Ansi and followed him sincerely, out of tribal zeal for Madh-ḥij or because he hoped for leadership; it was Abu Bakr's policy not to seek help from those who had apostatised.[162] He also appointed Dâdhawayh, Jasheesh and Qays ibn Makshooḥ as assistants to Fayrooz.

Qays ibn Makshooḥ got upset and planned to kill the three leaders of the Abna'. He managed to kill Dâdhawayh, either by himself or by inciting someone else to do it. When Fayrooz realised what had happened, he fled to his maternal uncles in Khawlân.[163] Qays's reaction was to resort to tribalism; he tried to rally the leaders of some tribes against the Abna', claiming that the latter were controlling their lives; he thought that their leaders should be killed and the rest of them expelled.

However, those leaders remained neutral; they did not take his side or join the Abna'. They said to him, "It is between you and them." Having despaired of winning their support, he wrote to the remnants of al-Aswad al-'Ansi's followers, both those who remained wandering between Sana'a and Najrân, and those who had fled to Laḥj. He asked them to meet him so that they could all unite on one goal, that of expelling the Abna'. The people of Sana'a were surprised to find themselves surrounded by those remnants. Qays started to round up the Abna' in preparation for expelling them.[164]

When Fayrooz ad-Daylami reached Khawlân, he wrote to Abu Bakr, telling him what Qays had done. Abu Bakr immediately wrote to the leaders to whom the Messenger of Allah (ﷺ) had written, and the wording of his letter was very clear, "Help the Abna' against those who oppose them and have surrounded them; listen to Fayrooz and strive hard alongside him, for I have appointed him as governor."[165]

In the way he handled this situation, Abu Bakr had two connected aims:

- He made it his war plan, as the army of Usâmah had set out for Syria, and the Caliph was waiting for him to return so that he could confront the strongest wave of apostasy in al-Yamâmah, Bahrain, Oman and Tameem. This wave was stronger than the wave of apostasy in Yemen, which he had been able to deal with by means of letters and envoys only.

- The other aim was to give an opportunity to those who had remained Muslim to prove the sincerity of their Islam and to increase in steadfastness and adherence to the faith. It was their responsibility to ensure that Islam became established among the people around them, especially when those with whom Abu Bakr corresponded were those with whom the Messenger of Allah (ﷺ) had corresponded before. They remained steadfast and did what was requested of them.[166] Fayrooz contacted some tribes, seeking reinforcements and help. Foremost among these tribes was Banu ʻAqeel ibn Rabeeʻah ibn ʻÂmir ibn Ṣaʻṣaʻah. Later, he sent word to the tribe of ʻAkk asking for the same. Abu Bakr had written to aṭ-Ṭâhir ibn Abi Hâlah[167] and Masrooq al-ʻAkki — who were located between ʻAkk and the Ashʻaris — telling them to send help to the Abna'. Each of them set out from where he was, and they all worked together to prevent Qays from putting into action his plan to expel the Abna' from Yemen. They saved them before gathering together and heading towards Sanaʻa, where they confronted Qays until he was forced to leave Sanaʻa. He went back to the same situation that had been faced by the companions of al-Aswad al-ʻAnsi, which was going back and forth between Najrân, Sanaʻa and Laḥj, except that he joined ʻAmr ibn Maʻd Yakrib az-Zubaydi. Thus, calm and stability were restored to Sanaʻa for a second time by means of envoys and letters.[168]

(i) Abu Bakr continues the policy of resistance from the inside

This is what the historians refer to as inciting those who had adhered to Islam against those who apostatised.[169]

In the case of Tihâmat al-Yemen, apostasy was dealt with without a great deal of effort on the part of the Caliph. It was taken care of by the Muslims living in Tihâmah, such as Masrooq al-'Akki, who fought the apostates with the help of his own people, 'Akk.

Another prominent figure in dealing with the apostates of Tihâmah was aṭ-Ṭâhir ibn Abi Hâlah, who was the Prophet's governor over part of Tihâmah, namely the area belonging to 'Akk and the Ash'aris.[170] Abu Bakr ordered 'Ukâshah ibn Thawr to stay in Tihâmah and gather its people around him, then to await further instructions.[171]

With regard to Bajeelah, Abu Bakr sent Jareer ibn 'Abdullâh back[172] and instructed him to mobilise those who had remained Muslim to fight those who had apostatised from Islam, and to go to Khush'am and fight those who had apostatised. Jareer set out and did what Abu Bakr had ordered him to do; no one resisted him but a small group, whom he killed and pursued.[173]

Some of the Banul-Ḥârith ibn Ka'b in Najrân had joined al-Aswad al-'Ansi; after the death of the Messenger of Allah (ﷺ), they remained apostates. Masrooq al-'Akki set out, determined to fight them; he called them to Islam, and they became Muslim without fighting. He stayed among them to work on ensuring that things were settling down properly. When al-Muhâjir ibn Abi Umayyah came, Najrân was already fully under control.[174]

The policy of dealing with the apostates from within was successful, and Abu Bakr started sending expeditions after the army of Usâmah (رضي الله عنه) returned.

(ii) The army of 'Ikrimah

After taking part in putting an end to the apostasy of the people of Oman, 'Ikrimah headed towards Mahrah, in accordance with Abu Bakr's orders. He had seven hundred horsemen with him,[175] in addition to the tribes of Oman who had gathered around him.

When he entered Mahrah, he found it divided between two competing leaders. One of them was called Shakhreet, who was camped on the coastal plain; his was the smaller of the two groups in terms of numbers and weapons. The other was called al-Miṣbaḥ; he was in control of the highlands, and his was the larger of the two groups.

'Ikrimah called them to Islam. The one who was on the coastal plain responded, but the other was too proud of his large numbers and refused. 'Ikrimah and Shakhreet confronted him, and he was defeated and killed, along with many of his companions.

'Ikrimah stayed among them, keeping them together and putting their affairs in order until he managed to find a man they could all accept as a leader. They swore allegiance to Islam, believed in it and settled down.[176]

'Ikrimah received a letter from Abu Bakr ordering him to join al-Muhâjir ibn Abi Umayyah, who was coming from Sana'a, so that they could both head towards Kindah. He set out from Mahrah and halted in Abyan, where he waited for al-Muhâjir. In the meantime, he kept an eye on an-Nakha' and Ḥimyar, and made them steadfast in Islam.[177]

'Ikrimah's arrival in Abyan had an impact on the remnants of al-Aswad al-'Ansi's followers, foremost among whom were Qays ibn al-Makshooḥ and 'Amr ibn Ma'd Yakrib. After fleeing from Sanaa, Qays had continued to move back and forth between that city and Najrân; 'Amr ibn Ma'd Yakrib had joined the remnants of al-'Ansi's followers, who were called the Laḥji remnants because they were heading towards Laḥj.

When 'Ikrimah came, Qays joined 'Amr in order to fight, but it was not long before a dispute arose between them, and they traded insults and parted. When al-Muhâjir ibn Abi Umayyah arrived, 'Amr hastened to surrender to him, followed by Qays. Al-Muhâjir tied them up and sent them to Abu Bakr; after he rebuked them, each of them apologised for what he had done. He let them go, and they returned after they had repented and reformed.[178]

'Ikrimah's arrival from the east also played a role in putting an end to the remnants of the apostates who were in Laḥj, whether through direct confrontation or through fear of this approaching army whilst they were facing another army from the north led by al-Muhâjir.[179]

(iii) The army of al-Muhâjir ibn Abi Umayyah puts an end to apostasy in Ḥaḍramawt and Kindah

The last of the eleven armies to set out from Madinah was the army of al-Muhâjir ibn Abi Umayyah, who was accompanied by a group of the Muhâjireen and the Anṣâr. He passed through Makkah, where he was joined by Khâlid ibn Usayd, brother of 'Attâb ibn Usayd, governor of Makkah. He also passed through Taif, where he was joined by 'Abdur-Raḥmân ibn Abil-'Âṣ and those who were with him. When he met Jareer ibn 'Abdullâh al-Bajali in Najrân, Jareer also joined him, along with 'Ukâshah ibn Thawr, who had assembled some of the people of Tihâmah. He was joined by Farwah ibn Musayk al-Murâdi, who was on the borders of the land of Madh-ḥij. He also passed by Banul-Ḥârith ibn Ka'b in Najrân, where he found Masrooq al-'Akki in charge of them; Masrooq also joined him.[180]

In Najrân, he divided his army into two groups. One group was to put an end to the remnants of al-Aswad al-'Ansi's followers who were going back and forth between Najrân and Sana'a; al-Muhâjir himself took charge of this group. The other group was led by his brother 'Abdullâh; their mission was to purify the region of Tihâmat al-Yemen of the remnants of the apostates.[181]

When al-Muhâjir settled in Sana'a, he wrote to Abu Bakr, explaining what he had done and what the latest developments were;

then he waited for a response. At the same time, Mu'âdh ibn Jabal and the other governors of Yemen, who had been at their posts at the time of the Messenger of Allah (ﷺ) — apart from Ziyâd ibn Labeed — also wrote to Abu Bakr asking him for permission to return to Madinah.

Letters came from Abu Bakr, giving Mu'âdh and those who were with him the choice of either staying or returning to Madinah and appointing others to replace those who went back. They all returned to Madinah.[182] Al-Muhâjir (رضي الله عنه) was instructed to march and join 'Ikrimah, whereupon they were to travel together to Ḥaḍramawt to help Ziyâd ibn Labeed, whom Abu Bakr confirmed in his post; he also instructed him to give permission to those who were with him and had fought between Makkah and Yemen to return, unless there were people who preferred to continue the jihad.[183]

Ziyâd ibn Labeed al-Anṣâri had been the Prophet's governor of Kindah and Ḥaḍramawt, and Abu Bakr confirmed him in that post. He was harsh and strict, and his harshness and strictness had been a major reason for the rebellion of Ḥârithah ibn Surâqah against him. To sum up, as al-Kilâ'i said:

> Among the zakâh, there was a certain camel that a young man of Kindah had given to Ziyâd by mistake. When the young man wanted to exchange it for another one, Ziyâd would not accept that from him, and the young man sought the help of one of their leaders, namely Ḥârithah ibn Surâqah. When Ibn Surâqah asked Ziyâd to exchange the camel, Ziyâd stuck to his guns. Ibn Surâqah got angry and went and released it by force. Turmoil ensued between the supporters of Ziyâd and the supporters of Ibn Surâqah, and fighting broke out. Ibn Surâqah was defeated, four kings of Kindah were killed, and Ziyâd captured a number of Ibn Surâqah's followers. On the way to Madinah, the captives sought the help of al-Ash'ath ibn Qays, who helped them on the basis of tribal senti-

ments. Matters got worse, and al-Ash'ath gathered more support and surrounded the Muslims.[184]

Ziyâd sent word to al-Muhâjir and 'Ikrimah, who had met in Ma'rib, urging them to come quickly and help. Al-Muhâjir left 'Ikrimah in charge of the army and chose the swiftest people — who were mostly horsemen — to rush to help Ziyâd. He managed to rescue him, and Kindah fled to one of their fortresses, which was called an-Nujayr.

This fortress had only three exits. Ziyâd camped at one of them and al-Muhâjir at the second. The third remained under the control of Kindah until 'Ikrimah came and camped there, whereupon they were besieged from all directions. Then al-Muhâjir sent scouts to the tribes of Kindah who were scattered in the coastal plain and in the mountains, calling them to Islam. Whoever refused was fought until there were none left except those who were in the besieged fortress.[185]

The two armies of Ziyâd (﵁) and al-Muhâjir numbered more than five thousand strong men, including Muhâjireen, Anṣâr, and others from various tribes. They strove to put pressure on those who were inside the fortress until they began to complain to their leaders of hunger, preferring death by the sword.

Their leaders agreed that al-Ash'ath ibn Qays should ask for safety and should yield to Muslim rule.[186] After al-Ash'ath was given authority by his people to negotiate with the Muslims, he did not succeed. The reports all indicate that he did not ask for safety for everyone who was in the fortress, or he did not insist on that. He only asked for it for a number of people; the number mentioned in the reports varies between seven and ten. The condition stipulated was that the gate of the fortress of an-Nujayr should be opened. As a result of that, seven hundred of the people of Kindah in the fortress were killed. Their story was akin to that of the Jews of Banu Quraydhah.[187]

This put an end to the apostasy of Kindah. ‘Ikrimah ibn Abi Jahl, accompanied by al-Ash‘ath ibn Qays, returned with the captives and the khums. The latter had become a hated figure among his people, especially among the women, because they saw him as the cause of their defeat and humiliation and because he had put himself first when he made a deal with the Muslims. The women called him a traitor.[188]

When al-Ash‘ath came to him, Abu Bakr said, “What do you think I am going to do with you, when you have done what you have done?”

Al-Ash‘ath said, “Be kind and generous to me. Set me free and give your sister to me in marriage, for I have recanted and become Muslim.”

Abu Bakr said, “I will do that.” He gave Umm Farwah, daughter of Abu Quḥâfah, to him in marriage, and Al-Ash‘ath remained in Madinah until the conquest of Iraq.[189]

According to one report:

> When he was afraid that Abu Bakr would execute him, he said: Do an act of kindness to me; set me free and help me out, accept my Islam, treat me as you treat others like me, and give my wife back to me — and you will find me the best of the people of my land in supporting the religion of Allah.
>
> [He had proposed to Umm Farwah bint Abi Quḥâfah when he had come to the Messenger of Allah (ﷺ), and he had given her to him in marriage; however, he had delayed consummation of the marriage until he came again. Then the Messenger of Allah (ﷺ) died, and al-Ash‘ath did what he did. As a result, he was afraid that she would not be given back to him.]
>
> Abu Bakr forgave him, gave his wife back to him, and said: Go, and let me hear good things about you.

Then he let the people go, and Abu Bakr divided the khums among the people.[190]

(iv) Lessons to be learned

- Good women versus evil women

During the apostasy wars in Yemen, we see two different images of women. The first are the pure, chaste women who support Islam and fight promiscuity; they stand alongside the Muslims to restrain and resist the devils among humankind and the jinn. Azâd al-Fârisiyah, wife of Shahr ibn Bâdhân and cousin of Fayrooz al-Fârisi, supported Islam with great determination and strength. She drew up a precise plan to assassinate al-Aswad al-'Ansi, the 'Liar of Yemen'.

Muslims of all eras can see in Azâd her protectiveness towards the religion. What motivated her to undertake this great action, in which she risked death, was her love for her religion of Islam and her hatred for the liar al-Aswad al-'Ansi, who wanted to put an end to Islam in Yemen. This is a brilliant example of jihad and what a Muslim woman did for the sake of her religion.

In contrast, there is the story of what some Yemeni Jewish women and others of their ilk did in Ḥaḍramawt. They expressed great joy at the death of the Messenger of Allah (ﷺ) and held wild parties with promiscuous evil-doers, in which immorality was promoted and virtue was absent. Satan and his followers danced with them, recanting Islam and calling for rebellion against Islam and war against its followers.[191]

Those evil women were longing for the jâhiliyah and all the evil that had existed. They had been accustomed to immorality during the jâhiliyah and when Islam came, it kept them away from that filth; they felt as if they were prisoners in a confined space and were almost suffocating. As soon as they heard of the death of the Prophet (ﷺ), they expressed malicious joy; they dyed their hands with henna, beat the drums and sang with joy. What they were hoping for with regard to Islam had been achieved.

Most of them were from among the prominent people of the land, and some of them were Jewish. Both parties, the nobles of both the Arabs and the Jews, had an interest in rebelling against the principles of Islam and destroying it.

This movement was historically known as the movement of the prostitutes; there were twenty-odd prostitutes scattered throughout the villages of Ḥaḍramawt. The most famous was Hirr bint Yâmin, a Jewish woman. News of that reached Abu Bakr, and he wrote a letter to his governor there, al-Muhâjir ibn Abi Umayyah, in which he said in the strongest terms:

> When this letter of mine reaches you, go to them with your cavalry and infantry and cut off their hands. If anyone tries to stand in your way, explain the matter to him and give him your reasons, and highlight to him the seriousness of his deed. If he recants, accept it, but if he insists, fight him, for Allah does not love the treacherous.

When al-Muhâjir read the letter, he gathered his cavalry and infantry and marched to them. Some men of Kindah and Ḥaḍramawt stood in his way. He explained the matter to them, but they insisted on fighting him. Some of them recanted; he fought those who were left and defeated them. He captured the women and cut off their hands; most of them died, and some of the rest migrated to Kufa.[192] They received their punishment according to Islamic justice, because Abu Bakr's governor in that land captured them and applied to them the ḥadd punishment for waging war against Allah (ﷻ) and His Messenger (ﷺ). (See *Qur'an 5: 33*)[193]

News also reached the Caliph of two women in Ḥaḍramawt who used to sing songs impugning the Messenger of Allah (ﷺ)

and the Muslims. Al-Muhâjir ibn Abi Umayyah, the governor of that land, punished them by cutting off their hands and removing their front teeth. Abu Bakr did not approve of that and regarded it as a very light punishment in the case of these two criminal women; he wrote him a letter concerning that, in which he said concerning a singer who sang songs reviling the Messenger (ﷺ):

> I have heard about your judgement concerning the woman who sang songs reviling the Messenger of Allah (ﷺ). Were it not that you have already carried out a punishment on her, I would have ordered you to execute her, because the ḥadd punishment for slandering the prophets is not like the ḥadd punishment for slandering anyone else. Any Muslim who does anything of that nature is an apostate and any *mu'âhid* (non-Muslim living under Muslim rule) who does that is a belligerent and a traitor.[194]

Concerning the other woman, he said:

> I have heard that you cut off the hand of a woman who sang songs insulting the Muslims, and you removed her front teeth. If she is one of those who claim to be Muslim, then you should have disciplined her but not mutilated her. If she was a non-Muslim entitled to protection in an Islamic state, then indeed what you have already overlooked of her polytheism is worse (than her slander of the Muslims). So beware of mutilating people, because it is an offence that could put people off Islam, except in cases of justified retaliation.[195]

- Spokesmen of faith

Some of the people of Yemen achieved great exploits of steadfastness in adhering to the truth, calling people to Islam and warning the people of the seriousness of apostasy.

One of these people was Murân ibn Dhi 'Umayr al-Hamadâni, one of the kings of Yemen. He was one of the people of Yemen who had become Muslim; when the people there apostatised and their foolish ones began to say things that were not appropriate, he stood up and addressed them, saying:

> O people of Hamadan, you did not fight the Messenger of Allah (ﷺ), and he did not fight you; you were very fortunate in this regard. He did not curse you in a way that could expose your early generations and destroy your later generations. Some people became Muslim before you, and you were ahead of some others. If you adhere (to Islam), you will catch up with those who went ahead of you, but if you abandon Islam, those who were behind you will catch up with you.

They responded to what he wanted, and he composed some lines of verse in which he eulogised the Prophet (ﷺ) saying:

My grief for the Messenger is deep,

but that is very little for the Messenger.

Heaven and earth wept for him,

and Jibreel wept for him.[196]

'Abdullâh ibn Mâlik al-Arḥabi, who was one of the Companions of the Prophet (ﷺ) and had migrated to live with him, stood up, and Hamadan gathered around him. He said:

> O people of Hamadan, you did not worship Muhammad; rather you worshipped the Lord of Muhammad, who is the ever-living, who will never die. However, you obeyed His Messenger as part of obeying Allah. You have to understand that he saved you from the fire, and Allah did not cause his Companions to agree on misguidance.

He also composed some lines of verse to reinforce this idea.[197]

Shuraḥbeel ibn as-Simṭ and his son also stood up to Banu Mu'âwiyah of Kindah when they all agreed to withhold the zakâh. They said to Banu Mu'âwiyah:

> It is very bad for people with dignity to move from one thing to another. People of dignity would adhere to something ambiguous and would protect their dignity and would not move to something clearer than it for fear of shame. So how about moving from something good and true to something ugly and false? By Allah, we do not approve and join our people in this matter.

He also moved and stayed with Zayd. With them was Imru' al-Qays ibn 'Abbâs, to whom they said:

> Attack the people, because there are some people from as-Sakâsik and as-Sakoon who have joined them, as well as some thugs from Ḥaḍramawt. If you do not do anything, we are afraid that the people will abandon us and join them.

He agreed to their request to attack the people, so they mobilised and attacked them at night, when they found them sitting around their campfires. They attacked Banu 'Amr and Banu Mu'âwiyah, who were numerous and powerful; they also killed the four kings of Kindah and their sister al-'Amarradah. They killed many people, and those who were able to flee did so. Ziyâd ibn Labeed returned with wealth and captives.[198]

These are some examples of people of faith whose exploits indicate the depth of their faith and the strength of their commitment to Islam. They were among the spokesmen of faith.

- Miracles of righteous people

When al-Aswad al-'Ansi prevailed in Yemen and claimed to be a prophet, he sent for Abu Muslim al-Khawlâni. When he came, he asked him: Do you bear witness that I am the messenger of Allah?

Abu Muslim replied: I cannot hear you.

Al-'Aswad said: Do you bear witness that Muhammad is the Messenger of Allah?

Abu Muslim answered: Yes.

Al-Aswad repeated the questions several times, and each time Abu Muslim said the same as he had said the first time. Al-Aswad ordered that Abu Muslim should be thrown into a great fire, but it did not harm him.

It was said to al-Aswad: Send him away; otherwise, he will damage your reputation among your followers. Thus, al-Aswad told him to leave.

He reached Madinah after the Messenger of Allah (ﷺ) had passed away and Abu Bakr had been appointed as Caliph. He made his camel kneel at the door of the mosque; he entered the mosque and prayed, facing a pillar.

'Umar ibn al-Khaṭṭâb spotted him and went to him. He said: Who are you?

Abu Muslim replied: One of the people of Yemen.

'Umar said: What happened to the man whom the liar burned with fire?

He said: That was 'Abdullâh ibn Thawb.

'Umar said: I ask you by Allah, are you he?

He said: Yes, by Allah.

'Umar embraced him and wept; then he took him and seated him between Abu Bakr and himself, and he said: Praise be to Allah, Who did not cause me to die until He showed me among the Ummah of Muhammad (ﷺ) one to whom the same happened as happened to Prophet Abraham, the very close friend of Allah.[199]

This was a miracle for this righteous slave who adhered to the limits set by Allah; he loved for the sake of Allah and hated for the sake of Allah, and he trusted Allah for all things. Thus, He guided him in word and deed and granted him safety and security; He caused this miracle to happen at his hands. Allah has mentioned in the Qur'an:

﴾Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve — those who believed and were fearing Allah. For them are good tidings in the worldly life and in the hereafter. No change is there in the words of Allah. That is what is the great attainment.﴿ *(Qur'an 10: 62-64)*

- Pardon from Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه)

Abu Bakr was very farsighted and understood the consequences of things. Hence, he would be determined when appropriate and would forgive or pardon when needed. He was very keen to unite the tribes under the banner of Islam; hence, it was part of his wise policy to forgive the tribal leaders who had stubbornly resisted, after they came back to the truth.

When he defeated the apostate tribes of Yemen, he showed them the power of the Muslim state and the resolve of the Muslims and their leaders; the tribes accepted what they had denied, submitted to the rule of Islam and obeyed the successor of the Messenger of Allah (ﷺ).

Abu Bakr decided, in order to soften their hearts, to stop using force with the leaders of those tribes and to be gentle and kind towards them instead. Thus, he waived their punishment and began speaking gently to them; he employed their influence among their tribes in the service of Islam and the Muslims.[200] He overlooked their mistakes and treated them kindly.

He did that with Qays ibn Yaghooth al-Murâdi and 'Amr ibn Ma'd Yakrib, who were among the bravest and strongest of Arab horsemen. Abu Bakr did not want to lose them and was very keen to win them over to Islam and save them from hesitating between Islam and apostasy.

Abu Bakr said to 'Amr, "Is it not humiliating to you to be defeated in captivity every day? If you support this religion, Allah will raise you in status thereby."

'Amr said, "That's right; I shall do that and will never go back."

Abu Bakr released him, and 'Amr never apostatised after that; he embraced Islam and became a good Muslim. Allah (ﷻ) supported him, and he played a great role in the conquests.

Qays regretted what he had done, so Abu Bakr pardoned him. The pardon of these two great Arab heroes of Yemen had a profound and far-reaching effect; Abu Bakr softened the hearts of people who came back to Islam after apostatising out of fear or in the hope of gain. He also pardoned al-Ash'ath ibn Qays.[201]

Thus, Abu Bakr captivated their hearts and won them over, and they went on to become a support to Islam and gave strength to the Muslims, playing great roles.[202]

Abu Bakr's advice to 'Ikrimah in taking stock of Mu'âdh

When Abu Bakr sent 'Ikrimah ibn Abi Jahl to Musaylimah and Shuraḥbeel ibn Ḥasanah after him, 'Ikrimah hastened [and did not wait for Shuraḥbeel]. Banu Ḥaneefah confronted him and caused him great losses. 'Ikrimah wrote to Abu Bakr telling him what had happened, and Abu Bakr wrote back to him, saying:

> O son of Umm 'Ikrimah, do not let me see you, and I do not want you to see me, in this state of defeat. Do not come back, lest it weaken the people's resolve. Proceed until you join and give support to Ḥudhayfah and 'Arfajah, then fight the people of Oman and Mahrah alongside them, and if they are distracted, you should go ahead and fight them. Then proceed with your troops so as to forget the defeat you experienced,

until you meet al-Muhâjir ibn Abi Umayyah in Yemen and Ḥaḍramawt.[203]

We may note that when Abu Bakr dispatched the armies to fight the apostates, he sent two armies to Musaylimah the liar, one under the leadership of 'Ikrimah ibn Abi Jahl (رضي الله عنه) and the other under the leadership of Shuraḥbeel ibn Ḥasanah (رضي الله عنه). This is indicative of Abu Bakr's experience and thorough knowledge of the strength of the enemy and how much they were able to withstand.

When 'Ikrimah hastened to fight Musaylimah and incurred huge losses, Abu Bakr sent word to him, telling him, "Do not let me see you, and I do not want you to see me, in this state of defeat. Do not come back, lest it weaken the people's resolve."

This also highlights Abu Bakr's military experience, because morale has a great impact on the outcome of battles. If those defeated troops had gone ahead and joined some of the armies that were heading out to fight the enemies themselves, that would have created fear in the hearts of the fighters they were joining, especially if the defeated ones told them anything about the huge numbers and strength of the enemy.[204]

Abu Bakr's military tactic was very clear; he sent 'Ikrimah and his army to other areas, where they achieved astounding success, which raised the morale of his army.

When Mu'âdh (رضي الله عنه) came back from Yemen to Madinah, he was met by Abu Bakr, whose custom was to debrief his workers and take stock after they had finished their work. Abu Bakr said to Mu'âdh, "Present your account."

Mu'âdh said, "Are there two accounts: one with Allah and one with you? By Allah, I will never work for you again."[205]

Yemen is united, the message of Islam becomes clear to its people, and they obey the Caliph

After the apostasy wars ended, Yemen became united under a central leadership whose capital was Madinah. Yemen was divided not into tribal areas but into three administrative areas: Sana'a, al-Janad and Ḥaḍramawt. Tribalism was no longer the basis for leadership or appointment to positions of authority. The tribe was no longer anything but a military unit; it had no political meaning because people were now evaluated on the basis of faith, piety, sincerity and righteous deeds.[206]

Yemen rid itself of the remnants of polytheism and all manifestations thereof in terms of belief, words and deeds. Yemenis understood that prophethood was too sublime for any liar to lay claim to it as a means to his own ends.[207] They became certain that faith could not be of the same nature as worldly ambitions and that Islam could not coexist with jâhiliyah. They came to this realisation at the cost of bloodshed, pain and regret. Many people were killed on both sides, and a great deal was learned from that.[208] Those who had apostatised came back to Islam, hoping for forgiveness for what they had done,[209] and they were given permission to engage in jihad at the time of the Caliph 'Umar ibn al-Khaṭṭâb (رضي الله عنه).

During the conquests, there emerged an Islamic Yemeni leadership that had been trained and formed during the apostasy wars. They were among those who had remained steadfast in Islam, such as Jareer ibn 'Abdullâh al-Bajali, Dhul-Kilâ' al-Ḥimyari, Mas'ood ibn al-'Akki, Jareer ibn 'Abdullâh al-Ḥimyari and others.

These leaders played a prominent role during the Islamic conquests and in establishing new cities at Kufa and Basra in Iraq and al-Fusṭâṭ in Egypt. Yemeni individuals were also appointed to prominent posts as judges and governors in Yemen and elsewhere; among them were Ḥashak ‘Abdul-Ḥameed, Sa‘eed ibn ‘Abdullâh al-A‘raj, Shuraḥbeel ibn as-Samṭ al-Kindi and others.[210]

The people of Yemen gave their full support to the Islamic state and its leaders, those who were appointed directly over them and the central leadership [the Caliph] in Madinah. For this reason, when the Caliph called them for jihad, they hastened to obey eagerly, as we shall see in detail below.

From the events of the apostasy wars, they gained a great deal of experience that had to do with leadership and trust; thus, peace and stability prevailed and they became the best reinforcements for Islam and the Muslims.[211]

Ending the turmoil caused by Ṭulayḥah al-Asadi

Ṭulayḥah al-Asadi was the third of the false prophets who appeared towards the end of the life of the Messenger of Allah (ﷺ). His full name was Ṭulayḥah ibn Khuwaylid ibn Nawfal ibn Naḍlah al-Asadi.

He came with the delegation of his people Asad to the Messenger of Allah (ﷺ) during the Year of Delegations (9 AH). They greeted him and said to him, with the attitude of those who are doing a favour: We have come to you to bear witness that there is none worthy of worship other than Allah and that you are His slave and His Messenger, even though you did not send anyone to us; we represent those we have left behind. Allah (ﷻ) revealed the words:

﴾They consider it a favour to you that they have accepted Islam. Say: Do not consider your Islam a favour to me. Rather, Allah has conferred favour upon you that He has guided you to the faith, if you should be truthful.﴾ *(Qur'an 49: 17)*

When they went back, Ṭulayḥah apostatised and claimed to be a prophet.[212] He camped at Sumayra' (an area in that land) and the masses followed him. The first thing that misguided many people occurred when he was with some of his people on a journey and they became overwhelmed by thirst and needed water. He said, "Ride A'lâl (his horse) and travel for some miles, then you will find water." They did that and found water; this caused many Bedouins to believe in him.[213]

Among other nonsense, he abolished prostration in prayer and claimed that revelation came to him from heaven. In the rhymed prose that he claimed was revealed to him, he proclaimed that his kingdom would reach Iraq and Syria.[214] He was self-deluded, but he gained power and became strong.

When the Messenger of Allah (ﷺ) heard about what he was doing, he sent Ḍirâr ibn al-Azwar al-Asadi to fight him, but Ḍirâr did not have enough power to fight him. This was because Ṭulayḥah's power had increased over time, especially after he had gained two allies: the tribes of Asad and Ghaṭafân.[215]

When the Messenger of Allah (ﷺ) died, the issue of Ṭulayḥah had not yet been resolved.[216] Abu Bakr was appointed Caliph, and he appointed commanders of the armies that would put an end to the apostates, including Ṭulayḥah.

Abu Bakr sent an army, under the leadership of Khâlid ibn al-Waleed, to deal with Ṭulayḥah. Imam Aḥmad narrates:

> When Abu Bakr aṣ-Ṣiddeeq appointed Khâlid ibn al-Waleed to fight the apostates, he said: I heard the Messenger of Allah (ﷺ) say: «What a good slave of Allah and brother Khâlid ibn al-Waleed is, one of the swords of Allah

that Allah has unsheathed against the disbelievers and hypocrites.» (A sound hadith recorded by Aḥmad)

When Khâlid set out from Dhul-Qaṣṣah and Abu Bakr left him, he promised to meet him in the direction of Khaybar, along with the other commanders who were with him. They announced these plans in order to frighten the Bedouin. He also instructed him to go first to Ṭulayḥah al-Asadi; after that, he should go to Banu Tameem.

Ṭulayḥah was with his people, Banu Asad and Ghaṭafân; they were joined by Banu 'Abs and Dhibyân. Ṭulayḥah also sent word to Banu Jadeelah and al-Ghawth of Ṭâyyi', asking them to join him; they sent some ahead of them to join them quickly.

Abu Bakr aṣ-Ṣiddeeq sent 'Adiyy ibn Ḥâtim ahead of Khâlid ibn al-Waleed and said to him, "Go and catch up with your people and prevent them from joining Ṭulayḥah, for that will end in their doom."

'Adiyy went to his people, Banu Ṭâyyi', and told them to swear allegiance to Abu Bakr[217] and to fear Allah, but they said, "We will never swear allegiance to Abul-Faṣeel (an insulting nickname they had given to Abu Bakr; 'faṣeel' and 'bakr' both refer to the offspring of a female camel)."

He said, "By Allah, his army will come to you and will continue to fight you until you realise that he is 'Abul-Faḥl al-Akbar (the father of the great stallion camel)!" 'Adiyy persisted, alternating between gentleness and harshness, until he softened their hearts.

Thereafter, Khâlid came with his troops, with Thâbit ibn Qays ibn Shammâs leading the Anṣâr who were with him. He sent Thâbit ibn Aqram and 'Ukâshah ibn Muḥṣin ahead of him as scouts; they were met by Ḥayyâl — the son of Ṭulayḥah's brother — and they killed him. News of that reached Ṭulayḥah, and he came out with his brother Salamah and others. When they encountered Thâbit and 'Ukâshah, they engaged in single combat. Ṭulayḥah charged at 'Ukâshah and killed him, and Salamah killed Thâbit ibn Aqram. Khâlid arrived with his troops and found them both slain, which grieved the Muslims.

Khâlid went to Banu Ṭâyyi', and 'Adiyy ibn Ḥâtim came out to him and said:

> Give me three days, because they have asked me to give them time so that they can send word to those who rushed to join Ṭulayḥah and tell them to come back. They are afraid that if they follow you, Ṭulayḥah will kill those who went out to join him. This is better for you than hastening them to the fire.

After three days, Ḥâtim came with five hundred fighters who had come back to the truth, and they joined the army of Khâlid.

Khâlid went to Banu Jadeelah, and 'Adiyy said to him, "O Khâlid, give me a few days to go to them; perhaps Allah will save them as He saved al-Ghawth."[218] 'Adiyy went to them and kept talking to them until they swore allegiance; then he came to Khâlid with news that they had become Muslim and that one thousand of their riders had joined the Muslims. 'Adiyy was the best of his people and brought the most blessings to them.[219]

(a) The battle of Buzâkhah and putting an end to Banu Asad

Khâlid marched on until he halted at Ba'ja wa Salma, where he mobilised his army and met Ṭulayḥah al-Asadi in a place called Buzâkhah. Many Bedouin tribes were waiting to see who was going to be defeated. Ṭulayḥah came, accompanied by his followers and those who had joined them, such as 'Uyaynah ibn Ḥiṣn, who came with seven hundred of his people of Banu Fizârah. The people faced one another in ranks (for battle); Ṭulayḥah sat down, wrapped in his cloak, waiting for his so-called revelation to come to him and tell him what would happen.

‘Uyaynah started fighting and fought until he got fed up with the battle; he went to Ṭulayḥah, who was wrapped in his cloak, and asked him, “Has Jibreel come to you?”

Ṭulayḥah said, “No.”

‘Uyaynah went back and fought; after a while, he came back to him, asked him the same question and received the same answer.

When that happened the third time, he asked, “Has Jibreel come to you?”

Ṭulayḥah said yes.

‘Uyaynah asked, “What did he say to you?”

Ṭulayḥah replied, “He said to me, ‘You will have a major battle like his, and an outcome that you will never forget.’” ‘Uyaynah said, “I think Allah knows that you will have an outcome that you will never forget (that is, you will be crushed)!” Then he said, “O Banu Fizârah, disperse!” They fled, and the people around Ṭulayḥah were defeated.

When the Muslims came to him, he mounted a horse that had been prepared for him, put his wife an-Nawâr on his camel, and escaped with her to Syria. His group was scattered, and a number of those who had been with him were killed.[220]

After receiving the news of his victory against Ṭulayḥah and those who had supported him, Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) wrote to Khâlid ibn al-Waleed:

> May the victory that Allah granted you increase your goodness. Fear Allah in all your affairs, for He is with those who fear Him and those who are the doers of good. Keep it up and do not relax. Punish severely all the captive polytheists who

> killed any of the Muslims. If you capture any of those who opposed Allah and thought they were right, execute them.

Khâlid stayed in Buzâkhah for a month, going around and seeking out those whom Abu Bakr had asked him to capture. He continued seeking them for a month in order to avenge the slain Muslims who were among them when they apostatised. That was done to make them an example for the apostate Arabs who heard about them.[221]

(b) Delegations of Banu Asad and Ghaṭafân to Abu Bakr, and his verdict concerning them

When a delegation of Buzâkhah — Asad and Ghaṭafân — came to Abu Bakr to ask him for a peace deal, Abu Bakr gave them the choice between an all-out war and a humiliating deal.

> They said: O successor of the Messenger of Allah, we know what an all-out war is; but what is the humiliating deal?
>
> He replied: Your weapons and mounts will be taken away from you, and you will be left as people who follow the tails of camels until Allah guides the successor of His Prophet and the believers to something, after which you will be left off. You return to us our property that you captured, but we will not return to you your property that we captured; you bear witness that our slain are in paradise and that your slain are in hell; you pay the blood money for our slain, but we do not pay the blood money for your slain.
>
> 'Umar said: As for your saying, "you pay blood money for our slain," our slain were killed for the sake of Allah, and there is no blood money for them.[222]

Abu Bakr adopted 'Umar's suggestion, and Banu Asad and Ghaṭafân submitted to the conditions stipulated by Abu Bakr.

(c) The story of Umm Ziml

A large number of the misguided followers of Ṭulayḥah from Banu Ghaṭafân gathered around a woman who was called Umm Ziml (Salmâ bint Mâlik ibn Ḥudhayfah) in a place called Dhafar (on the road from Basra to Madinah, near al-Ḥawâb). She was one of the famous women of the Arabs, like her mother Umm Qirfah.[223] Her mother was regarded as prominent because she had many children and she belonged to a prominent tribe and family.

When they gathered around her, she urged them to fight Khâlid; they responded and were joined by others from Banu Sulaym, Ṭâyyi', Ḥawâzin and Asad. They formed a huge army, and this woman became very powerful.

When Khâlid ibn al-Waleed heard about them, he marched towards them; they fought a fierce battle whilst she was seated on her mother's camel. Khâlid defeated them, killing her and her camel. He sent news of the victory to Abu Bakr.[224]

(d) Lessons learned

Abu Bakr's trust in Allah and his military experience

Abu Bakr said to 'Adiyy ibn Ḥâtim, "Go and catch up with your people and prevent them from joining Ṭulayḥah, for that will end in their doom." In this, we see an example of Abu Bakr's strong faith and his trust in the support of Allah. He came to a conclusion about the outcome of the battle with Ṭâyyi' before the battle had even started. Abu Bakr's instructions to Khâlid (رضي الله عنه) to start the fight with the tribe of Ṭâyyi', even though they were the furthest from Ṭulayḥah's army, reflects a successful military strategy: to prevent Ṭâyyi' from joining Ṭulayḥah and to force those of them who had joined him to abandon him in order to defend their tribe.

In announcing that he was going out towards Khaybar to meet Khâlid in the land of Ṭâyyi', we see a brilliant military strategy on the part of Abu Bakr; it was aimed at scaring that tribe and neighbouring tribes. It also highlights Abu Bakr's brilliance in selecting men; for this mission, which was of the utmost importance and would set a precedent, he selected Abu Sulaymân, Khâlid ibn al-Waleed, who was never defeated.[225]

There are also lessons to be learnt from the words that Abu Bakr directed to Khâlid after the end of the battle. His supplication for Khâlid implied praise for him. At the same time, he enjoined him to fear Allah because this would protect him from falling into error and following his whims and desires. He also instructed him to be firm in dealing with the enemies, because they were still at the peak of their aggression.

This strong attitude is indicative of Abu Bakr's resolve and insight. Some tribes were still confused and hesitant, poised between truth and falsehood, guidance and misguidance, good and evil, faith and disbelief. They needed discipline and a deterrent so that their evil would be eliminated. The situation, according to Abu Bakr, needed to be handled with the highest level of strength, resolve and swiftness, using force where appropriate and gentleness where appropriate.

Abu Bakr's approach was not to accept the surrender of these rebels or to accept anything except either an all-out war or a humiliating deal; this was intended to show the power of Islam and the strength of the Islamic state. His conditions in making peace deals were stringent, and among the harshest of these conditions was the confiscation of their weapons and horses. However, this was a temporary condition and would last only until the sincerity of their repentance and submission to the Islamic state was proven. It was essential to guarantee that they would not rebel again.[226]

Advice of ‘Adiyy ibn Ḥâtim (رضي الله عنه) to his people, and his psychological war against them

‘Adiyy managed to convince his tribe, the two clans of Banul-Ghawth and Banu Jadeelah, to abandon the camp of Ṭulayḥah and join the army of Khâlid ibn al-Waleed. This was an important turning point that affected the outcome of the decisive battle of Buzâkhah. This great action of ‘Adiyy is recorded alongside his other action: when he came to Abu Bakr with the zakâh of his people, at a time when the Muslims were in the greatest need of wealth.

From the very first day, his faith was based on knowledge and understanding, and it stemmed from conviction and free choice. His strong faith influenced people to such an extent that they turned away from the enemies of Islam. They did not decide to be neutral and wait to see who prevailed; fifteen hundred of them joined the Muslim army, which is indicative of how great an impact ‘Adiyy had.[227]

According to one report, his people asked Khâlid to let them fight Qays because Banu Asad were their allies; Khâlid said to them, “By Allah, Qays are not the weaker of the two; head towards whichever of the two tribes you want.”

‘Adiyy said, “If the closest of my family or my people left this religion, I would strive against them for its sake. Do you think I would refrain from waging jihad against Banu Asad because they are my allies? No, by Allah, I will not do that.”

Khâlid said to him, “Jihad against either of the two parties is jihad, so do not oppose your companions. Go to one of the two parties, and go with them to those whom your people have more enthusiasm to fight.”[228]

‘Adiyy’s objection to his people is indicative of the strength of his faith and the abundance of his knowledge. He was loyal to the friends of Allah even if they were not related to him by blood ties; he disavowed the enemies of Allah even if they were his relatives.[229]

This incident also highlights the military expertise of Khâlid ibn al-Waleed. He ordered 'Adiyy not to object to his people when they were reluctant to confront their allies Banu Asad; instead, he directed them to the jihad front in the area where they were more enthusiastic about fighting.[230]

The role played by 'Adiyy in calling his tribe to join the Muslim army was great. When Ṭâyyi' joined the army of Khâlid, that was the first blow against the enemy because the tribe of Ṭâyyi' was one of the strongest tribes of Arabia. Other tribes would try to avoid confrontation with them because they were a force to be reckoned with; they were widely respected and were powerful in their own land. Neighbouring tribes would try to get close to them and to form alliances with them.

The two sides met after the enemy's morale had begun to weaken, and Allah decreed that the Muslim army should prevail. They quickly began killing and taking prisoners until they had destroyed their enemy, whose leader Ṭulayḥah fled on his horse. None of them were saved except those who surrendered or fled.

After this battle, apostates in the tribes of Arabia were weakened so much that the Muslim army encountered no difficulty in defeating those who had gathered in other places.[231]

Reasons for the defeat of Ṭulayḥah ibn Khuwaylid al-Asadi

There were a number of reasons that contributed to the defeat of Ṭulayḥah al-Asadi, including the following:

While fighting, the Muslims were motivated by strong belief, certain faith in the support of Allah and love of martyrdom. The love of death for the sake of Allah was a lethal psychological weapon. Khâlid sent these few short words to the apostates, "I have come to you with people who love death as much you love life."[232] The enemy itself knew, from its interactions with the Muslim forces in the battles they had engaged in, that the Muslims were sincere in implementing this principle.

When he was defeated in the battle of Buzâkhah against the army of Khâlid, Ṭulayḥah al-Asadi asked his people, with outrage and astonishment, "Woe to you! Why are you defeated?" One of them said, "I will tell you. There is no man among us who does not love for his companion to die before him; however, among the people we encountered, each of them would love to die before his companion."[233]

When Ṭâyyi' joined them, this strengthened the Muslims and weakened their enemies. The killing of the two Companions, 'Ukâshah ibn Muḥṣin and Thâbit ibn Aqram, had increased the outrage of the Muslims and motivated them to fight their enemies.

Abu Bakr's ambiguity (as to where the army was headed) also had an impact on Ṭâyyi', as it prevented them from cooperating with their allies and kept them in their original location. The ambiguity referred to was when Abu Bakr made the people think that he was heading towards Khaybar. Allowing Ṭâyyi' to fight Qays as they wanted encouraged them to take the initiative in battle; if Khâlid had ordered them to fight their allies of Banu Asad, as 'Adiyy ibn Ḥâtim wanted them to do, Ṭâyyi' could have fallen short to a great extent.[234] There were other reasons as well.

- Outcomes of the battle of Buzâkhah

This battle halted one of the strongest impostors and brought many of the Arabs back to Islam. Banu 'Âmir came back to Islam after the defeat of Buzâkhah, saying, "We are coming back into what we had left." Khâlid accepted their oath of allegiance on the same basis as he had accepted the allegiance of the people of Buzâkhah, namely Asad, Ghaṭafân and Ṭâyyi'; they gave him their pledge to adhere to Islam.

He did not accept anyone from Asad, Ghaṭafân, Ḥawâzin, Sulaym or Ṭâyyi' unless they brought those who had burned, mutilated or attacked Muslims during the period of their apostasy. They brought them to him, and Khâlid punished and executed those who had transgressed against Islam.

He sent Qurrah ibn Hubayrah with the prisoners and wrote to Abu Bakr, saying:

> Banu 'Âmir have come back after turning away, and they have entered Islam after preparing to fight it. I did not accept anything from anyone, whether they fought me or not, until they brought me those who had attacked the Muslims, and I executed them all. I am sending to you Qurrah and his companions.[235]

'Uyaynah ibn Ḥiṣn was among the prisoners. Khâlid ordered for his chains to be tightened as an additional punishment; he sent him to Madinah with his hands tied to his neck, as a sign of humiliation and to deter others.

When he entered Madinah in this manner, he was met by the boys of the city, who made fun of him and started poking him with their little hands, saying, "O enemy of Allah, you apostatised from Islam!"

He said, "By Allah, I never believed." He was brought to the successor of the Messenger of Allah, who treated him with a gentleness that he could not believe. He ordered that his hands be untied, and then he asked him to repent, and 'Uyaynah declared his repentance sincerely and apologised for what he had done. He embraced Islam and became a good Muslim.[236]

Ṭulayḥah marched on until he came to the tribe of Kalb in an-Naq', where he became a Muslim and stayed until Abu Bakr died. He became a Muslim there when he heard that Asad, Ghaṭafân and ‘Âmir had become Muslim. During the Caliphate of Abu Bakr, he set out for Makkah to perform ‘umrah, and he passed through Madinah on the way.

It was said to Abu Bakr, “Ṭulayḥah is here.”

Abu Bakr said, “What would I do with him? Let him go, for Allah has guided him to Islam.”[237]

According to Ibn Katheer:

> As for Ṭulayḥah, he came back to Islam after that and performed ‘umrah during the reign of Abu Bakr, but he felt too embarrassed to meet him face to face for the rest of his life. Abu Bakr did not allow the [former] apostates to participate in his conquests of Iraq and Syria. It may be that this was a precautionary measure, because when a person had a prior track record of misguidance and plotting against the Muslims, there could be no certainty that his coming back to Islam was not reluctant and only came about because of the Muslims’ power. Abu Bakr was one of the leaders who set an example for people to follow in word and deed, hence he followed the principle of erring on the side of caution in that which served the interests of the Ummah, even if that might undermine the position of some individuals.[238]

This is a great lesson that the Ummah should learn about distrusting everyone who has a prior history of disbelief and suddenly makes a show of reverting to religious commitment. Trusting such people and appointing them to positions of leadership has caused a great deal of calamity for the Ummah in some cases and has led it into some very serious crises. However, taking precautions does not mean accusing them about their religious commitment or not trusting them at all. This was Abu Bakr’s way of dealing with such people.[239]

Ṭulayḥah became a good Muslim and came and swore allegiance to ‘Umar when he was appointed Caliph.

'Umar said to him: You are the one who killed 'Ukâshah ibn Muḥṣin and Thâbit ibn Aqram (may Allah be pleased with them both); I will never love you.

He said: O Commander of the Faithful, why are you concerned about two men whom Allah honoured at my hands and did not cause me to be humiliated at their hands?

'Umar (ﷺ) accepted his oath of allegiance and said to him: O cheater, what is left of your soothsaying?

He said: One or two blows of the bellows.

Then he went back to his people's land and stayed there until he went out to Iraq.[240]

His faith was sincere, and no one doubted him.

(e) The story of al-Fajâ'ah

Al-Fajâ'ah's full name was Iyâs ibn 'Abdullâh ibn 'Abd Yalayl ibn 'Umayr ibn Khufâf, from Banu Sulaym, as stated by Ibn Is-ḥâq. Abu Bakr killed al-Fajâ'ah at al-Baqee' in Madinah. Al-Fajâ'ah had come to him claiming to be Muslim and asking to be sent out with an army to fight the apostates. Abu Bakr sent an army with him, but when he set out, he killed and seized the wealth of every Muslim and apostate that he passed.

When Abu Bakr heard about that, he sent an army after him to bring him back. When Allah brought about his capture, Abu Bakr sent him to al-Baqee', where his hands were tied to his neck and he was thrown into a fire and burned. This punishment was meted out because of al-Fajâ'ah's betrayal, or because he had burned his Muslim victims on one or more occasions.[241]

The one who captured him was Ṭareefah ibn Ḥâjiz. This shows us the role played by the Muslims of Sulaym in fighting the apostates and those who spread mischief in the land.[242]

Sajjâḥ and Banu Tameem, and the killing of Mâlik ibn Nuwayrah

Banu Tameem differed during the apostasy period; some of them apostatised and withheld the zakâh, some sent their zakâh to Abu Bakr, and some hesitated and waited to see what would happen.

Whilst they were like that, Sajjâḥ bint al-Ḥârith ibn Suwayd ibn 'Uqfân at-Taghlubiyah, a Christian Arab woman who claimed to be a prophet, came from Mesopotamia with troops from among her people and those who had joined them. They had decided to attack Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه).

When she passed through the land of Banu Tameem, she called them to join her, and their common folk responded to her call. Among those who joined her were Mâlik ibn Nuwayrah, 'Atârid ibn Ḥâjib and a number of the leaders of Banu Tameem. Others refrained from joining her and struck a deal that there would be no war between them.

However, when Mâlik ibn Nuwayrah made a peace deal with her, he persuaded her to change her mind (about attacking Abu Bakr) and incited her against Banu Yarboo'. They all agreed to fight the others and asked, "Who should we start with?"

She said in her rhyming prose, "Prepare mounts and prepare for plunder, attack ar-Rabâb (a clan of Banu Tameem), for there is nothing to stop you."

Banu Tameem managed to convince her to head for al-Yamâmah in order to seize it from Musaylimah ibn Ḥabeeb, the liar. However, people were scared and said, "He has become very powerful and strong."

She said to them, "You should head for al-Yamâmah; rush to it like birds, for it is a blessed campaign, and you will not be blamed for it."

Thus, they set out to fight Musaylimah. When he heard that she was coming, he feared that she might take his land because he was distracted with his fight against Thumâmah ibn Athâl, who was being helped by 'Ikrimah ibn Abi Jahl and the Muslim troops who were camped in part of his land awaiting the arrival of Khâlid. Musaylimah sent word asking her to make peace in return for his giving her half of the land of the Quraysh if she promised to be fair; he arranged to meet her with a group of his people. He rode to meet her with forty men, and they met in a tent.

When they were alone, he made his offer of giving her half of the land, and she accepted. Then he said to her, "Why don't I marry you, and my people and yours will defeat all the Arabs?"

She agreed to that and stayed with him for three days. Then she went back to her people, who asked, "Did he give you a dowry?"

She replied, "He did not give me anything."

They said, "It is not appropriate for a woman like you to be married without a dowry." Thus, she sent word to him, asking for a dowry.

He replied, "Send your announcer to me."

She sent her announcer, Shabat ibn Rib'i ar-Riyâḥi, and he said, "Call out among your people that Musaylimah ibn Ḥabeeb is the messenger of Allah and has abolished two of the prayers that Muhammad imposed on you" — referring to the dawn and evening prayers. That was the dowry he gave her.

Sajjâḥ headed back to her country, and when she reached it, she heard that Khâlid had approached the land of al-Yamâmah. She hastened back to Mesopotamia after taking from Musaylimah half the income of his land. She stayed among her people Banu Taghlib until the time of Mu'âwiyah, who expelled them from their land in the year when the Muslims united under his leadership.[243]

Mâlik made a deal with Sajjâḥ when she came from Mesopotamia. When she contacted Musaylimah and went back to her country, Mâlik ibn Nuwayrah regretted his stance towards her when he was staying in an oasis of Banu Asad called al-Buṭâḥ, in Najd. Khâlid headed towards him with his troops, but the Anṣâr did not want to proceed with Khâlid; they said, "We have gone as far as Abu Bakr instructed us to go." Khâlid said to them:

> This is a matter in which we have no choice but to proceed and an opportunity that we have no choice but to make the most of. I have not received any letter telling me not to do this, although I am the commander to whom letters come. I cannot force you to proceed with me, but I am heading towards al-Buṭâḥ.

He marched for two days before the envoy of the Anṣâr came to him, asking him to wait until they caught up with him. When he reached al-Buṭâḥ, it was under the control of Mâlik ibn Nuwayrah. Khâlid sent some detachments to al-Buṭâh to call the people to Islam. The leaders of Banu Tameem responded, promising to hear and obey. They gave their zakâh, apart from Mâlik ibn Nuwayrah who was not sure what to do and stayed away from the people.

The detachment came and captured him and his companions, but they differed as to what to do with them. Abu Qatâdah — al-Ḥârith ibn Rib'i al-Anṣâri — testified that they established prayer, but others said that they did not give the adhân or pray.

It was also said that the prisoners stayed overnight on a cold night in their places, and the caller of Khâlid called out, "Keep your prisoners warm." The people thought that he meant they should kill them;[244] they killed the captives, and Ḍirâr ibn al-Azwar killed Mâlik ibn Nuwayrah.

When Khâlid heard the callers, he went out but they had already finished killing them, and he said, "If Allah decrees something, it will inevitably happen." Khâlid chose for himself the beautiful widow of Mâlik ibn Nuwayrah, Umm Tameem bint al-Minhâl, and when it became permissible for him, he consummated the marriage with her.

It was also said that Khâlid summoned Mâlik ibn Nuwayrah and rebuked him for what he had done — following Sajjâḥ and withholding zakâh. He said, "Didn't you know that it is the twin of prayer?"

Mâlik said, "Your companion (Abu Bakr) used to claim that."

Khâlid asked, "Is he our companion and not yours? O Ḍirâr, behead him." Thus, he was beheaded.

Abu Qatâdah spoke to Khâlid about what he had done and they argued about that, until Abu Qatâdah went and complained to Abu Bakr. 'Umar (رضي الله عنه) spoke to Abu Qatâdah about Khâlid and advised Abu Bakr, "Dismiss him, for he is too hasty with his sword."

Abu Bakr said, "I shall not sheath a sword that Allah has unsheathed against the disbelievers."

Mutammim ibn Nuwayrah (the brother of Mâlik ibn Nuwayrah) came and complained to Abu Bakr about Khâlid; he eulogised his brother in verse, and 'Umar expressed sympathy for him. Abu Bakr paid the blood money for him from his own pocket.[245]

Lessons learned

(a) Those of Banu Tameem who adhered to Islam

Not every tribe apostatised from Islam, and not every individual or leader of Banu Tameem apostatised, as some modern historians have tried to portray. The fact of the matter is that because of the strength of Islam and the steadfastness of some clans, individuals and leaders of Banu Tameem, Mâlik ibn Nuwayrah was able to convince Sajjâḥ to fight them before fighting Abu

Bakr aṣ-Ṣiddeeq. When she confronted the Muslims of Tameem, they inflicted a heavy defeat on her; as a result, she changed her mind about going to Madinah and went to al-Yamâmah instead. There are many historical reports that confirm what we have mentioned.[246]

Indeed, a thorough examination of the reports shows that those of Banu Tameem who adhered to Islam were more numerous than those who became uncertain or apostatised. Some reports highlight the role played by the tribe of ar-Rabâb, in particular, in resisting the apostates; this is why Sajjâḥ decided to wage war against them. Some reports describe the great confrontation that took place between ar-Rabâb and Sajjâḥ, which ended in a peace deal after Sajjâḥ failed to subdue the Muslims of Tameem. These reports also mention the great regret of Qays ibn 'Âṣim for following the apostates, and they state that he brought the zakâh to Madinah when Sajjâḥ and her followers were defeated.[247]

(b) Khâlid and the killing of Mâlik ibn Nuwayrah

Opinions differed greatly concerning the killing of Mâlik ibn Nuwayrah: was he killed wrongfully or lawfully? In other words, was he killed as a Muslim or a disbeliever? Dr. 'Ali al-'Atoom examined this issue in his book *Ḥarakat ar-Riddah*, as did Shaykh Muhammad aṭ-Ṭâhir ibn 'Ashoor in his book *Naqad 'Ilmi li Kitâb al-Islâm wa Uṣool al-Ḥukam*.[248] Shaykh Muhammad Zâhid al-Kawthari defended Khâlid in his book *Maqâlât al-Kawthari*.[249] Other researchers have also undertaken similar work.

I favour the view of Dr. 'Ali al-'Atoom, because he has investigated the matter in an outstanding academic manner and researched the events of the apostasy period in a way that has not been done — as far as I know — by any other contemporary researcher. He reached a conclusion that I agree with: what led to the killing of Mâlik was his arrogance and hesitation. There were some traces of ignorance left in him; otherwise he would not have delayed in accepting the authority of the one who had succeeded the Messenger of Allah (ﷺ) or giving what was due, namely zakâh, to the Muslim treasury.

In my view, the man was eager to protect his position of leadership and, at the same time, was competing with some of his relatives among the leaders of Banu Tameem who had submitted to the authority of the Islamic state and paid their dues. His words and deeds alike support this view. His apostasy in support of Sajjâḥ, his distribution of the zakâh camels among his people rather than giving them to Abu Bakr, and his not heeding the advice of his Muslim relatives when he rebelled, all prove his guilt and indicate that he was a man who was closer to disbelief than to Islam.

If there was no evidence against Mâlik apart from his withholding zakâh, that would be sufficient to prove his guilt. This withholding of zakâh is proven by the earliest scholars. In an-Nawawi's commentary on *Ṣaḥeeḥ Muslim,* he says concerning the apostates:

> Among them were those who wanted to pay zakâh and did not want to withhold it, but their leaders prevented them from giving it, such as Banu Yarboo'; they had collected their zakâh and wanted to send it to Abu Bakr, but Mâlik ibn Nuwayrah prevented them from doing that, and he divided it (among his people).[250]

(c) Khâlid's marriage to Umm Tameem

Umm Tameem's full name was Laylâ bint Sinân al-Minhâl; she had been the wife of Mâlik ibn Nuwayrah. There has been a great deal of argument about this marriage; those who have ulterior motives have made a number of accusations against Khâlid that are not true and do not stand up to unbiased academic research.

To sum up, when Umm Tameem was captured, Khâlid chose her for himself, and when her waiting period (period of mourning, during which a woman is not allowed to remarry) ended, he consummated the marriage with her.[251] From the point of view of Islamic jurisprudence, Khâlid did something permissible and conducted himself in accordance with the Islamic law; he followed the path of someone better than him.

If he is to be blamed for marrying during the war or immediately afterwards, the Messenger of Allah (ﷺ) married Juwayriyah bint al-Ḥârith al-Muṣṭaliqiyah straight after the battle of al-Muraysee'. Moreover, the Prophet (ﷺ) married the Jewish woman Ṣafiyah bint Ḥuyay ibn Akhṭab straight after the battle of Khaybar and consummated the marriage with her in Khaybar or on the way back from Khaybar.[252] If the Messenger of Allah (ﷺ) is the best example, there is no room for blaming or criticising Khâlid.[253]

(d) Abu Bakr's support for the commanders in the field

Some men in Khâlid's army testified that the people gave the call to prayer when they heard the adhân of the Muslims, meaning that they had protected themselves, so killing them was not permissible. One of these people was Abu Qatâdah (رضي الله عنه), who thought that the killing was very bad; in his view, it was compounded when he saw that Khâlid had married the widow of Mâlik ibn Nuwayrah.

Thus, Abu Qatâdah left Khâlid and came to Abu Bakr; he complained about Khâlid and the 'offence' he had committed. However, Abu Bakr thought that Abu Qatâdah's leaving Khâlid was wrong, and that neither he nor anyone else should be deserted in such a case, because it could cause failure when the army was in enemy territory. He spoke harshly to Abu Qatâdah and sent him back to Khâlid; he would not accept anything from him but his rejoining Khâlid.[254] Abu Bakr acted with great wisdom in warfare.

Abu Bakr investigated the killing of Ibn Nuwayrah and concluded that Khâlid was innocent.[255] In this case, Abu Bakr was more aware of the facts and had deeper insight in reaching his conclusions that the rest of the Companions because he was the Caliph and all the news came to him. He also had greater faith than them. In the way he dealt with Khâlid, he was following the example of the Messenger of Allah (ﷺ). The Prophet (ﷺ) did not dismiss Khâlid from the post to which he had appointed him when Khâlid sometimes did things that he was not comfortable with; he would let him off and ask others to do the same, and he would say:

> «Do not offend Khâlid, for he is one of the swords of Allah that Allah has unsheathed against the disbelievers.» (al-Ḥâkim; the grade for this hadith is acceptable)[256]

One of the signs of Abu Bakr's perfect wisdom was his appointment of Khâlid and seeking his help; this is because Khâlid was very tough. This struck a balance by mixing Khâlid's toughness with Abu Bakr's gentleness; gentleness alone or toughness alone both lead to trouble. Abu Bakr would consult 'Umar and appoint Khâlid as a commander. This is a sign of the perfect wisdom of the successor of the Messenger of Allah (ﷺ).

Abu Bakr adopted a very tough and strict policy in fighting the apostates, to the point that he was tougher than 'Umar and others. Allah instilled in him some strictness that had not been present before that. Ibn Taymiyah made a valuable comment concerning that:

> Thus Abu Bakr, the successor of the Messenger of Allah, kept Khâlid in a position of command during the war against the apostates and during the conquests of Iraq and Syria. There were some errors, for which he may have had his own justification, and it was said to Abu Bakr that Khâlid had followed his whims and desires in committing these mistakes, but Abu Bakr

> did not dismiss him because of that. Rather he rebuked him for those errors, because keeping him in his post served an interest greater than any damage that might result from that. No one else could play his role because if the man who is appointed to the position of Caliph is inclined towards gentleness, his deputy should be inclined towards toughness, and if the Caliph is inclined towards toughness, then his deputy should be inclined towards gentleness, so as to strike a balance. Hence Abu Bakr preferred to appoint Khâlid, and 'Umar preferred to dismiss Khâlid and appoint Abu 'Ubaydah ibn al-Jarrâḥ instead, because Khâlid was tough, like 'Umar ibn al-Khaṭṭâb himself, and Abu 'Ubaydah was gentle, like Abu Bakr. It was better for each of the two Caliphs to appoint the one whom he appointed, so as to strike a balance in the affairs of the successors to the Messenger of Allah.[257]

> The Prophet (ﷺ) said: «I am the prophet of mercy, and I am the prophet of war.» (A reliable hadith recorded by at-Tirmidhi)

3.3.3 The apostasy of the people of Oman and Bahrain

(a) The apostasy of the people of Oman

The people of Oman had responded to the call of Islam, and the Messenger of Allah (ﷺ) had sent 'Amr ibn al-'Âṣ to them. After the death of the Prophet (ﷺ), a man emerged among them called Dhul-Tâj, Laqeeṭ ibn Mâlik al-Azdi. He had competed during the jâhiliyah with al-Julandi, the king of Oman.[258] He claimed to be a prophet, and the ignorant of Oman followed him; he prevailed over Oman when it was ruled by Jayfar and 'Abbâd, sons of al-

Julandi.[259] He drove them to the edges of the region, towards the mountains and the sea.

Jayfar sent word to Abu Bakr, telling him what had happened and seeking his help. Abu Bakr sent two commanders to him in Mahrah: Ḥudhayfah ibn Muḥṣin al-Ghalfâni from Ḥimyar, and 'Arfajah. He instructed them to meet and agree upon a plan, starting with Oman; Ḥudhayfah was to be the leader until they reached Mahrah, where 'Arfajah was to assume command.

Abu Bakr sent 'Ikrimah ibn Abi Jahl to them with reinforcements and wrote to 'Arfajah and Ḥudhayfah, instructing them to join 'Ikrimah after they had finished with Oman or to stay in Oman. They set out, and when they got close to Oman, they corresponded with Jayfar.

News reached Laqeeṭ ibn Mâlik that the army had come; he set out with his troops and camped in a place called Daba, which was the capital of that land and its main market. He put the women and children and the wealth behind them, so that the men would be more motivated to fight.

Jayfar and 'Abbâd met in a place called Sohar, where they halted and called for the other commanders sent by Abu Bakr, who came to join the Muslims. The two armies met there in a fierce battle in which the Muslims were sorely tested and nearly fled. At that crucial moment, Allah, by His grace and kindness, sent reinforcements, with a number of commanders, from Banu Nâjiyah and 'Abdul-Qays. After the reinforcements joined them, the Muslims prevailed and the polytheists turned and fled. The Muslims pursued them, killing ten thousand fighters, capturing the women and children and seizing the wealth; they sent the khums to Abu Bakr with one of the commanders, namely 'Arfajah.[260]

The reason for this great victory was that the Muslim group in Oman stood by their leader Jayfar and his brother 'Abbâd against Dhul-Tâj Laqeeṭ ibn Mâlik al-Azdi; they protected themselves in fortified places until the Muslim armies arrived to help them. The exploits of Banu Judhayd, Banu Nâjiyah and Banu 'Abdul-Qays, who remained steadfast in Islam and joined the battles at the right time, also helped Muslims to prevail.[261]

(b) The apostasy of the people of Bahrain

The people of Bahrain became Muslim after the Prophet (ﷺ) sent al-'Alâ' ibn al-Ḥaḍrami to their king and ruler al-Mundhir ibn Sâwa al-'Abdi. He and his people became Muslim, and Islam and justice were established. The response of al-Mundhir ibn Sâwa was:

> I looked at what we were preoccupied with, and I found that it is only for this world and not the hereafter; I looked at your religion, and I found that it is for both the hereafter and this world. Why should anything prevent me from accepting the religion that grants wishes in this life and comfort after death? Yesterday I wondered at those who accepted it, and now I wonder at those who reject it. One of the ways of showing respect for what it has brought is that it should be respected.[262]

After the Messenger of Allah (ﷺ) died, and al-Mundhir died shortly afterwards, the people of Bahrain apostatised, saying, "If Muhammad was the Prophet, he would not have died." They appointed as their king al-Mundhir ibn an-Nu'mân, who was arrogant.[263]

Al-Jarood ibn al-Mu'alla, who remained steadfast in Islam, played a major role in ending this turmoil. When he learned of their apostasy, he sent for his people.

> When they had gathered, he stood up and addressed them, saying: O 'Abdul-Qays, I am going to ask you something; if you know the answer, tell me, and if you do not know, do not answer.
>
> They said: Ask whatever you want.

He asked: Do you know that there were prophets of Allah before Muhammad?

They replied: Yes.

He inquired: Did you learn about that, or have you seen them?

They answered: We learned about them.

He queried: What happened to them?

They responded: They died.

He stated: Muhammad (ﷺ) has died as they died; I bear witness that there is none worthy of worship other than Allah and that Muhammad is His slave and His Messenger.

They said: We bear witness that there is none worthy of worship other than Allah and that Muhammad is His slave and His Messenger, and that you are the best of us and our leader.

They remained steadfast in Islam.

This attitude of al-Jarood ibn al-Mu'alla (رضي الله عنه) deserves to be recorded, for Allah made his people, 'Abdul-Qays, steadfast through him and they became steadfast in Islam.[264] Allah inspired him to present the example of the earlier prophets, who had died as the Messenger of Allah (ﷺ) had also died. Thus, he convinced his people and eliminated their doubts. This highlights the advantage of understanding the religion and the impact that that has on one's beliefs and conduct, especially during times of turmoil and confusion.[265]

The land of Juwâtha remained Muslim; it was the first village in which Friday prayers were held among those who apostatised, as is proven in al-Bukhari in a report from Ibn 'Abbâs. The apostates besieged them and put pressure on them until they were deprived of food and experienced severe hunger. Thereafter, Allah granted them relief.

This is an example of how those Muslims who were besieged by the enemy in Juwâtha remained steadfast in adhering to the truth until they almost died of hunger. This indicates the depth of their faith and the strength of their trust in Allah, along with their confidence in His help.[266]

Abu Bakr (ﷺ) sent an army to Bahrain, led by al-'Alâ' ibn al-Ḥaḍrami. When he drew near Bahrain, he was joined by Thumâmah ibn Uthâl with a large group of his people, Banu Suḥaym. He urged the Muslims in that region to join him, and al-Jarood ibn al-Mu'alla sent reinforcements from among his people. A large army gathered around him to fight the apostates, and Allah granted victory to the Muslims through him. Among those who supported al-'Alâ' in suppressing the turmoil in Bahrain were Qays ibn 'Âṣim al-Minqari, 'Afeef ibn al-Mundhir and al-Muthanna ibn Ḥârithah ash-Shaybâni.[267]

Al-'Alâ' was one of the most prominent of the knowledgeable, devoted Companions whose supplications were answered. He approached the apostate armies — who had gathered in huge numbers. He halted and they halted, and the two armies spent the night camping near one another.

During the night, al-'Alâ' heard raised voices among the apostate army and asked, "Who will go and find out for us what is happening among these people?" 'Abdullâh ibn Ḥadhaf entered their camp and found them drunk, not knowing what was going on; he came back and told al-'Alâ', who immediately got on his mount, as did his troops. They took the apostates by surprise and killed many of them; only a few escaped. Al-'Alâ' captured all their wealth and belongings; this was a huge amount of booty.

The Muslims pursued those who had fled and killed many of them. Those who escaped — or most of them — went by boat to Dareen (an island near Bahrain).

Al-'Alâ' ibn al-Ḥaḍrami started to divide the booty and transfer the spoils of war. When he had finished doing that, he said to the Muslims, "Let us go to Dareen and attack the enemy there," and they responded quickly. He led them to the coast so that they could embark on ships; however, he realised that the distance was far and they would not be able to reach the place by boat before the enemies of Allah fled. Thus, he plunged into the sea on his horse, saying:

> O Most Merciful of those who show mercy, O Most Wise, O Most Generous, O One, O Self-Sufficient One, O Ever Living, O Self-Sustaining One, O Possessor of majesty and honour, there is no god but You, O our Lord.[268]

He ordered his men to say likewise and plunge into the sea. They did that and crossed the sea, by Allah's leave, as if it were shallow water that barely covered the camels' feet or reached the horses' knees. It was a distance that would take ships a day and a night to cross; however, he crossed to the other side and came back within one day.

None of the enemy was left to tell what had happened; the women and children, the mounts and the wealth were all brought back. The Muslims did not lose anything but the rein of a horse that belonged to one of the Muslim men, which al-'Alâ' went back and fetched. Then he divided the booty among the Muslims, with each horseman getting six thousand and each foot soldier two thousand, despite the great size of the two armies. He wrote to Abu Bakr and told him about that; Abu Bakr sent a reply thanking him for what he had done.

After defeating the apostates, al-'Ala' ibn al-Ḥaḍrami went back to Bahrain, and Islam prevailed completely, whereas polytheism and its people were defeated.[269]

Were it not for the intervention of some foreign elements, the apostates would not have dared to oppose the Muslims for so long. The Persians sent reinforcements to the apostates numbering nine thousand fighters, while the number of apostates among the Arabs was three thousand and the number of Muslims was four thousand.[270]

Al-Muthanna ibn Ḥârithah played a major role in suppressing the turmoil in Bahrain and supporting al-'Alâ' ibn al-Ḥaḍrami with his forces. He marched northwards with his troops from Bahrain and gained control of Qatif and Hajar as far as the mouth of the Tigris. During this march, he put an end to the Persian forces and their agents who helped the apostates in Bahrain; he joined al-'Alâ' ibn al-Ḥaḍrami in fighting the apostates at the head of those who remained Muslims in those regions.

Later, he continued his march northwards along the coast until he halted among the Arab tribes who lived between the two rivers, where he spoke to them and made a deal with them. When Caliph Abu Bakr asked him about al-Muthanna, Qays ibn 'Âṣim al-Manqari said to him, "He is not a man who is insignificant or whose lineage is unknown or lowly; he is al-Muthanna ibn Ḥârithah ash-Shaybâni."[271]

Abu Bakr issued instructions to al-Muthanna ibn Ḥârithah to continue calling the Arabs in Iraq to the truth; he regarded what al-Muthanna had done previously as no more than the first step in liberating Iraq. The decisive step came when Khâlid ibn al-Waleed assumed command of the Muslim forces in that region.[272]

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) made the most of opportunities, used all available resources and motivated people in order to attain the best results. He employed people's potential and directed them to crush the tyranny that had long reigned among the leaders of disbelief.[273]

3.4
Musaylimah the Liar and Banu Ḥaneefah

3.4.1 Musaylimah the liar

His full name was Musaylimah ibn Thumâmah ibn Kabeer ibn Ḥabeeb al-Ḥanafi Abu Shâmah, a false prophet who lived a long life; there is an Arabic figure of speech that says, “more mendacious than Musaylimah!” He was born in and grew up in al-Yamâmah, in a village that nowadays is called al-Jabaliyah, near al-‘Uyaynah, in Wâdi Ḥaneefah in Najd.

During the jâhiliyah, he was known as *ar-Raḥmân* (the merciful, which is an attribute of Allah) and was called ‘the merciful of al-Yamâmah’.[274] He started going around in the lands of the Arabs and non-Arabs, learning ways and means by which he could mislead people and win them over to his side. He went to Jabal as-Sadanah and al-Ḥawwâ’; he met the practitioners of geomancy in addition to soothsayers, trackers, sorcerers, those who claim to have dealings with the jinn, and other charlatans. Among other tricks, he would reattach the severed wings of a bird and put an egg in a bottle.[275]

When the Messenger of Allah (ﷺ) was still in Makkah, Musaylimah began to make his claims of being a prophet. He would send people to Makkah to listen to the Qur’an and then recite it to him; later, he would try to compose verses that sounded like it, or he would recite the Qur’an to his people and claim that it was his own words.[276]

In 9 AH, when Islam spread throughout the Arabian Peninsula, the delegation of Banu Ḥaneefah came to Madinah, the city of the Prophet (ﷺ), to declare their Islam; Musaylimah was with them. Ibn Is-ḥâq stated:

> Musaylimah was among the group that came from Banu Ḥaneefah to the Messenger (ﷺ). They brought him and concealed him with a garment; Musaylimah met the Messenger of Allah (ﷺ) and spoke to him. The Messenger of Allah (ﷺ) had with him a leafless palm branch, and he said to him: If you were to ask me for this palm branch, I would not give it to you.[277]

It seems that Musaylimah asked him to let him have a share in prophethood or to be his successor. One report says that Musaylimah was not among the delegation that met the Messenger of Allah (ﷺ) because he stayed behind to guard their belongings.

> «When the Prophet (ﷺ) shared out some gifts, he allocated a share to him like the shares of the others, and he said to them: He is not the worst among you; that was because he was guarding their belongings.» (Bukhari)

According to the first report, it seems that Musaylimah the liar was a dubious character, which dictated that he should be covered with this garment, as if he was hiding something suspicious in his face; this is how the man was throughout his life.

Also, the words of the Prophet (ﷺ): «He is not the worst among you» do not mean that he was the best; rather it may mean that they were all evil but he was not the worst among them, although he was evil like them. In fact, with the passage of time, it became apparent that most of Banu Ḥaneefah were evil, and he was the one who led them on the path of evil.

The return of the delegation of Banu Ḥaneefah

When the delegation of Banu Ḥaneefah returned to their homes in al-Yamâmah, Musaylimah claimed to be a prophet and announced that he had been given a share in prophethood with the Messenger of Allah (ﷺ), basing his argument on the words of the Prophet (ﷺ): «He is not the worst among you.»

He started telling his people that he was a prophet, conveying his whims and desires in rhymed prose. Among other things, he claimed that the Qur'an was being revealed to him.

Musaylimah the liar tried to use the style of the Qur'an whilst changing its meanings, so that the words came out twisted and deformed. As a result, what he composed sounded foolish and clumsy. The fact that this was nonsense was no secret to anyone, including Banu Ḥaneefah themselves, who realised this before anyone else. Ibn Katheer narrated:

> 'Amr ibn al-'Âṣ — before he became a Muslim — met Musaylimah the liar, and he asked him: What comes down to Muhammad of the Qur'an?
>
> 'Amr said to him: Allah revealed to him Soorat al-'Aṣr.
>
> Musaylimah said: And Allah has revealed to me something similar.
>
> He immediately came up with something to match it, but it sounded foolish. 'Amr ibn al-'Âṣ said to him: By Allah, you know that I know that you are lying.[278]

Ibn Katheer (may Allah have mercy on him) commented on these words of 'Amr's about Musaylimah's so-called "Qur'an":

> Musaylimah wanted to use this nonsense to compete with the Qur'an, but even the idol worshippers could not be deceived by it at that time.[279]

Abu Bakr al-Bâqillâni (may Allah have mercy on him) stated:

> As for the words of Musaylimah the liar, and what he claimed was a Qur'an, it is not even worth examining or studying; it is too insignificant to even think about. We have only quoted some of it to make the reader wonder and so that the wise person might learn something, because despite its silliness, it still misled some people, and despite its inadequacy of style, it still caused some people to go astray. The ways of ignorance are many.[280]

Musaylimah's letter to the Messenger of Allah (ﷺ) and its response

In 10 AH, when the Messenger of Allah (ﷺ) fell sick with what would be his terminal sickness, this evil-doer dared to write a letter to the Messenger of Allah (ﷺ) in which he claimed to have a share of prophethood. It was written for him by 'Amr ibn al-Jarood al-Ḥanafi and brought by 'Ubâdah ibn al-Ḥârith al-Ḥanafi (who was known as Ibn an-Nawâḥah), and its text was as follows:

> From Musaylimah the [false] messenger of Allah to Muhammad the Messenger of Allah. We have the right to half of the land, and the Quraysh has the right to half of it, but Quraysh are unfair people.[281]

The Messenger of Allah (ﷺ) replied with a letter written for him by Ubayy ibn Ka'b (رضي الله عنه), and its text was as follows (according to the Prophet's biographers):

> In the name of Allah, the Most Gracious, the Most Merciful, from Muhammad the Prophet to Musaylimah the liar. Verily, the earth is Allah's. He gives it as an inheritance to whom He wills of His slaves, and the (blessed) end is for the pious. (See *Qur'an 7: 128*). Peace be upon those who follow true guidance.[282]

> «Musaylimah sent his letter to the Messenger (ﷺ) with two men, one of whom was Ibn an-Nawâḥah, as mentioned above. When the Messenger of Allah (ﷺ) read it, he said to them: What do you two say?
>
> They said: We say what he said.
>
> The Prophet (ﷺ) said: By Allah, were it not that envoys are not to be killed, I would have beheaded you.» (Recorded by the Prophet's biographers and graded as sound by al-Albâni)

Ḥabeeb ibn Zayd al-Anṣâri, envoy of the Messenger of Allah (ﷺ), stands up to Musaylimah

Ḥabeeb ibn Zayd al-Anṣâri, son of Umm 'Amârah Nusaybah bint Ka'b al-Mâziniyah (رضي الله عنها), carried the letter of the Messenger of Allah (ﷺ) to Musaylimah the liar.

> When he handed the letter to him, Musaylimah the liar asked him: Do you bear witness that Muhammad is the Messenger of Allah?
>
> Ḥabeeb said: Yes.
>
> Musaylimah inquired: Do you bear witness that I am the messenger of Allah?
>
> Ḥabeeb said: I am deaf; I cannot hear.
>
> Musaylimah asked that several times, and every time Ḥabeeb did not respond to his demand, he cut off part of his body. Ḥabeeb persisted with patience until he was cut piece by piece and was martyred, may Allah be pleased with him.[283]

Look at the Messenger of Allah (ﷺ) and how he respected covenants and international customs; he did not kill the envoys even though they came from his archenemies, the disbelievers, even when they expressed their disbelief in front of him, as long as they possessed this diplomatic immunity. Musaylimah, in contrast, ignored covenants and treaties and killed envoys and ambassadors not just in a regular manner, but with torture and mutilation.

This is the difference between Islam, which respects words and people and which disputes honourably and decently, and jâhiliyah, which does not recognise anything except corruption on earth and the prevalence of whims and desires.[284]

ar-Rajjâl ibn 'Unfuwah al-Ḥanafi

Musaylimah's position among Banu Ḥaneefah grew strong, and it seems that they were prepared to go along with his forgery and deceit. Ar-Rajjâl ibn 'Unfuwah had migrated to join the Prophet (ﷺ); he had embraced Islam, read the Qur'an and memorised some chapters, but he was deceived by Musaylimah. The Messenger of Allah (ﷺ) had sent him to speak to Musaylimah's followers and try to win them back, and to explain to the people the reality of this overwhelming turmoil.

When ar-Rajjâl reached Musaylimah, though, he turned renegade and began testifying before the people that the Messenger of Allah (ﷺ) had given Musaylimah a share in prophethood. This wretched man caused greater confusion among the people than Musaylimah himself.[285]

3.4.2 Those who remained steadfast among Banu Ḥaneefah

There were many sincere Muslims who remained steadfast in al-Yamâmah in general and among Banu Ḥaneefah — Musaylimah's people — in particular. They stood up to him and supported the Caliph's armies in their effort to end the turmoil he caused.

By honouring their relatives, Abu Bakr honoured those of Banu Ḥaneefah who had remained steadfast in Islam. For example, he appointed Muṭarrif ibn an-Nu'mân ibn Maslamah as governor of al-Yamâmah; he was the nephew of Thumâmah ibn Uthâl and 'Âmir ibn Maslamah, both of whom had remained steadfast during the turmoil of apostasy.[286]

3.4.3 Khâlid ibn al-Waleed moves his army towards Musaylimah the liar in al-Yamâmah

Abu Bakr had instructed Khâlid to head towards al-Yamâmah after he finished with Asad, Ghaṭafân and Mâlik ibn Nuwayrah, and he had emphasised the importance of that. Shareek al-Fizâri (a Companion who was in charge of communications between Abu Bakr and Khâlid during the war) said:

> I was one of those who were present in Buzâkhah. I came to Abu Bakr, and he instructed me to go to Khâlid; he sent a letter with me to him [which said]:
>
> I have read in your letter (that you sent with your envoy) that Allah caused you to prevail over the people of Buzâkhah, and how you dealt with Asad and Ghaṭafân, and that now you are marching to al-Yamâmah in accordance with my instructions to you. Fear Allah alone, with no partner or associate, be kind to the Muslims who are with you, and be like a father to them. Beware, Khâlid ibn al-Waleed, of being harsh like Banul-Mugheerah… And be careful with Banu Ḥaneefah when you meet them, *inshallah* (God willing), for you have never encountered any people like Banu Ḥaneefah. All of them are against you, and their land is vast. When you get there, lead from the front and handle matters yourself. Appoint one man

> to lead your right flank, another man to lead your left flank,[287] and another man to lead your cavalry. Consult those who are with you of the senior Companions of the Messenger of Allah (ﷺ), both Muhâjireen and Anṣâr, and acknowledge their virtue. When you meet the people and they are standing in ranks for battle — inshallah — then prepare your army to match theirs, arrow for arrow, spear for spear, sword for sword, then fight them fiercely, and beware of going against my instructions. Peace be upon you.[288]

When the letter reached Khâlid, he read it and said, "I hear and I obey."[289]

Khâlid went to fight Banu Ḥaneefah in al-Yamâmah, mobilising the Muslims to fight with him. Thâbit ibn Qays ibn Shammâs was in charge of the Anṣâr, and he did not pass by any of the apostates without attacking them. Abu Bakr sent a big, well-equipped army to protect the fighters in the rear of Khâlid's army, so that no one would attack them from behind.

On his way to al-Yamâmah, Khâlid encountered tribes of Bedouin who had apostatised; he attacked them and brought them back to Islam. He also encountered the rear flank of Sajjâḥ's army, which he attacked and destroyed before he marched to al-Yamâmah.[290]

When Musaylimah heard of Khâlid's approach, he camped in a place called 'Aqruba' on the border of al-Yamâmah,[291] and he urged the people to stand up to Khâlid. The people of al-Yamâmah came to him, and he appointed al-Muḥakkam ibn aṭ-Ṭufayl and ar-Rajjâl ibn 'Unfuwah (the one who bore false witness) to be in charge of the two flags of his army.

Khâlid met with 'Ikrimah and Shuraḥbeel, and he advanced after putting Shuraḥbeel ibn Ḥasanah in charge of the vanguard of the army, and Zayd ibn al-Khaṭṭâb and Abu Ḥudhayfah ibn 'Utbah ibn Rabee'ah in charge of the two flanks.[292]

(a) Mujjâ'ah ibn Marârah al-Ḥanafi falls captive to the Muslims

The vanguard of Khâlid's army encountered forty (and some said sixty) horsemen, whose leader was Mujjâ'ah ibn Marârah al-Ḥanafi. He had gone to settle a score with Banu Tameem and Banu 'Âmir, and on his way back to his people, the Muslims captured them. When they were all brought to Khâlid, they tried to make excuses, but he did not believe them. He ordered that all of them to be executed because he believed them to be spies. The only one who was spared was Mujjâ'ah, who was kept alive in chains because of his knowledge of war and fighting and also because he was a leader of Banu Ḥaneefah who was prominent and influential.

(b) Launching a psychological war before the battle

Khâlid ibn al-Waleed based his plan on psychological warfare before starting the battle. He sent Ziyâd ibn Labeed –– who was a friend of al-Muḥakkam ibn Ṭufayl, leader of the people of al-Yamâmah — with the aim of winning him over to his side. Khâlid said to Ziyâd, "Compose some poetry to weaken his resolve." Ziyâd wrote some lines of verse in which he said:

Woe to al-Yamâmah, woe that will never cease, when the cavalry attacks your land with spears thirsting for blood.

By Allah, the horses will not be reined in until you end up like the people of al-Ḥijr or like 'Âd.

Khâlid also went to 'Umayr ibn Ṣâliḥ al-Yashkuri, who had become Muslim but concealed his Islam from his people, and whose belief and faith were strong and deeply rooted. He said to him, "Go to your people." He went to them and said:

> Khâlid is looming over you with the Muhâjireen and Anṣâr. I have seen people who, if you stand up to them and persevere, will still prevail over you; if you are greater in number, they are greater in reinforcements. You and they are not equal. Islam is advancing, and polytheism is retreating. Their leader is a prophet, and your leader is a liar. They have hearts filled with joy, and you have hearts filled with arrogance and deceit. Now the sword is in its sheath and the arrow is in its quiver, (so make the right decision) before the sword is unsheathed and the arrow is shot.[293]

Thereafter, Khâlid began the mission with Thumâmah ibn Uthâl al-Ḥanafi, who went to his people and called upon them to surrender, trying to weaken their morale for fighting by saying:

> There cannot be two prophets at the same time. There is no prophet after Muhammad (ﷺ), and no prophet has been sent with him. He (Abu Bakr) has sent to you a man who is not called by his name or the name of his father; he is only called the Sword of Allah, and with him are many swords, so think seriously about what you want to do.[294]

Khâlid focused greatly on drawing up a proper battle plan. In combating Musaylimah — before the battle of 'Aqraba' — he appointed his scout, Mukannaf ibn Zayd al-Khayl, and his brother, Ḥurayth, to gather information that was needed for the battle.

Then the time came for him to organise his army, because the situation was very critical and it was essential to make the necessary arrangements. The standard-bearer in this battle was 'Abdullâh ibn Ḥafṣ ibn Ghânim; later, the standard was passed to Sâlim,[295] the freed slave of Abu Ḥudhayfah.

It is well-known that the army is with its banners — as the Arabs used to say — and if the banner falls, the army will fall. Khâlid appointed as commander in this battle Shuraḥbeel ibn Ḥasanah, and he divided his army into five parts. The commander of the vanguard was Khâlid al-Makhzoomi, the commander of the right flank was Abu Ḥudhayfah, the commander of the left flank was Shujâ‘, the commander of the core was Zayd ibn al-Khaṭṭâb, and the cavalry was led by Usâmah ibn Zayd. The families were positioned in the rear, where the tents and the women were.[296] This was the final arrangement before the battle began.

3.4.4 The decisive battle

When the two armies drew close, Musaylimah said to his followers:

> Today is the day of honour; today if you are defeated, your women will be taken as prisoners and concubines, and they will not be treated kindly, so fight to defend your honour and protect your women.[297]

Khâlid (رضي الله عنه) advanced with the Muslims until they halted on a sand hill overlooking al-Yamâmah, where he set up his camp. The banner of the Muhâjireen was carried by Sâlim, the freed slave of Abu Ḥudhayfah; the banner of the Anṣâr was carried by Thâbit ibn Qays ibn Shammâs; and the Arabs were with their banners. Mujjâ‘ah ibn Marârah was chained up in the tent with Umm Tameem, the wife of Khâlid.

The Muslims and the disbelievers clashed. From the first round, the Bedouins (who were with the Muslims) fled, and Banu Ḥaneefah entered the tent of Khâlid ibn al-Waleed. They wanted to kill Umm Tameem, but Mujjâ‘ah gave her his protection and said, “What a good, dignified, free woman this is.”

Ar-Rajjâl ibn ‘Unfuwah — may Allah curse him — was killed in this round of the battle by Zayd ibn al-Khaṭṭâb. Then the Companions gathered together, encouraging one another. Thâbit ibn

Qays ibn Shammâs said, "That is not the way you are expected to fight." They shouted from all sides, "Let us form an elite force, Khâlid!" A group of the Muhâjireen and Anṣâr got together, and the fighting grew intense.

Banu Ḥaneefah fought in an unprecedented manner, and the Companions started urging one another on, saying, "O Companions of Soorat al-Baqarah, witchcraft is rendered powerless today!" Thâbit ibn Qays, who was carrying the banner of the Anṣâr, put camphor on his body and shrouded himself; then he dug a hole in the ground for his legs, up to mid-calf, and he remained steadfast until he was killed there.

The Muhâjiroon said to Sâlim, the freed slave of Abu Ḥudhayfah, "Are you afraid that we will be attacked from your direction?"

He said, "What a bad bearer of the Qur'an I would be in that case."

Zayd ibn al-Khaṭṭâb said, "O people, grit your teeth and strike your enemies and advance." He also said, "By Allah, I shall not speak until Allah defeats them or I meet Allah and tell Him my proof (of what I have done for His sake)," and he was killed as a martyr (may Allah be pleased with him).

Abu Ḥudhayfah said, "O people of the Qur'an, adorn the Qur'an with good deeds." He attacked them until he pushed them back and he was injured.

Khâlid ibn al-Waleed charged at the enemy and penetrated their lines; then he marched to engage with Musaylimah, hoping to kill him. He came and stood between the two armies and called for single combat. He said, "I am the son of al-Waleed, I am the son of 'Âmir and Zayd." Then he called out the slogan of the Muslims — and their slogan on that day was '*Ya Muḥammadâh!*' —

and each man who came out to fight him in single combat was killed.

After some time, Khâlid made the Muhâjireen, Anṣâr and Bedouin into separate groups. Each clan had its flag, beneath which it had to fight. Thus, it would be known who formed the weak spots in the army. The Companions remained steadfast in this battle with unprecedented patience. They kept advancing towards the enemy until Allah granted victory and the disbelievers turned and fled. Muslims pursued them, striking them on their backs and necks with their swords until they forced them into the 'Garden of Death'.

Muḥakkam ibn aṭ-Ṭufayl — may Allah curse him — advised them to enter this garden, where Musaylimah — may Allah curse him — was. 'Abdur-Raḥmân ibn Abi Bakr caught up with Muḥakkam ibn aṭ-Ṭufayl, shot him with an arrow as he was addressing the people, and killed him. Banu Ḥaneefah locked themselves in the garden, and the Companions surrounded them.[298]

3.4.5 Rare heroism

Opening the gate of the garden

Al-Barâ' ibn Mâlik said, "O Muslims! Throw me onto them from the top of the garden's wall." They carried him on their shields and lifted them up with their spears until they threw him over the wall; once inside, he kept fighting to get to the gate until he opened it. The Muslims entered the garden through the gate that al-Barâ' opened, and those who entered opened the other gates. The apostates were surrounded and realised that the end had come; truth had arrived and defeated their falsehood.[299]

The death of Musaylimah the liar

The Muslims reached Musaylimah — may Allah curse him — who was standing in a gap in the wall like a grey camel, trying to keep upright and crazed with anger. When his Satan would seize him, he would foam at the mouth.

Waḥshi ibn Ḥarb, freed slave of Jubayr ibn Muṭ‘im and the one who had killed Ḥamzah, threw his spear at Musaylimah; it hit him and came out the other side. Abu Dujânah Sammâk ibn Kharshah rushed at him and struck him with his sword, and he fell. A woman in the palace called out, "What a great loss of the bright-faced emir! The black slave has killed him!"

The total number of fighters killed in the garden and in the battle was nearly ten thousand; it was also said that twenty-one thousand were killed. Six hundred Muslims were killed, and it was said that five hundred were killed, and Allah knows best. Among them were senior Companions and prominent people.

Khâlid went out, followed by Mujjâ‘ah ibn Marârah, who was still in his chains. He started showing him the slain in order to find out which one was Musaylimah.

> When they passed by ar-Rajjâl ibn ‘Unfuwah, Khâlid asked Mujjâ‘ah: Is this him?
>
> He replied: No, by Allah this one is better than him; this is ar-Rajjâl ibn ‘Unfuwah.
>
> Sayf ibn ‘Umar said: Then they passed by a yellow, pug-nosed man and he said: This is the one you are looking for.
>
> Khâlid said: May Allah make you ugly for following this one!
>
> Khâlid sent the cavalry around al-Yamâmah to pick up the wealth and prisoners from around the fortresses.[300]

Abu 'Aqeel: 'Abdur-Raḥmân ibn 'Abdullâh al-Balawi al-Anṣâri al-Awsi

Abu 'Aqeel was one of the first to be wounded on the day of al-Yamâmah. He was shot with an arrow that landed between his shoulders and his heart, but it was not a fatal blow. The arrow was taken out and his left side was weakened; he was taken to the Muslim camp. When the fighting grew intense, the Muslims retreated as far as their belongings and their camp.

> Abu 'Aqeel, in his weakened state, heard Ma'n ibn 'Adiyy shouting: O Anṣâr, Allah, Allah! Let us regroup against the enemy.
>
> Ma'n led the people, and Abu 'Aqeel got up, wanting to join them, but some of the Muslims said to him: Abu 'Aqeel, you cannot fight.
>
> He said: The caller mentioned my name.
>
> It was said to him: Rather he said: O Anṣâr, and that does not include the wounded.
>
> Abu 'Aqeel said: I am one of the Anṣâr, and I shall respond even if I have to crawl.
>
> Abu 'Aqeel put on his belt and picked up his unsheathed sword in his right hand, then he started calling out: O Anṣâr, attack after retreat like the day of Ḥunayn. Come together!

They advanced in high spirits, seeking martyrdom or victory, until they pursued their enemy into the garden.

In this attack, Abu 'Aqeel's arm was cut off at the shoulder, and fourteen wounds were found on him, any of which could have proven fatal.

Ibn 'Umar, passing by Abu 'Aqeel as he lay fallen and was about to die, called out, "Abu 'Aqeel!"

He responded, “*Labbayk* (here I am),” slurring his speech. Then he asked, “Who is defeated?”

Ibn ‘Umar said, “Be of good cheer; the enemy of Allah has been killed.”

Abu ‘Aqeel raised his finger towards the sky, praising Allah.

‘Umar (رضي الله عنه) said of him, “May Allah have mercy on him; he kept seeking martyrdom and he was one of the best of the Companions of our Prophet (ﷺ).”[301]

Nusaybah bint Ka‘b al-Mâziniyah al-Anṣâriyah (رضي الله عنها)

She set out with the army of Khâlid heading towards al-Yamâmah and took part in the fighting herself. She swore that she would not lay down her weapon until the liar of Banu Ḥaneefah was killed. Allah fulfilled her vow, and Musaylimah was killed. She returned to Madinah with twelve wounds, all of which were badges of honour for this fighter of jihad, a female Companion who set a brilliant example for Muslim women of defending the faith even if it meant that she had to go through what other women like her, who stay in seclusion, cannot usually endure.[302] After this battle, Khâlid ibn al-Waleed took special care of her. Nusaybah (رضي الله عنها) said:

> When the battle ended and I went back to my tent, Khâlid ibn al-Waleed came to me with a doctor who treated me with boiling oil; by Allah, that was harder for me than if he had amputated. Khâlid ibn al-Waleed checked on me a great deal and was good and kind to us. He acknowledged our rights and followed the instructions of our Prophet (ﷺ) concerning us.[303]

3.4.6 Martyrs of the battle of al-Yamâmah

Thâbit ibn Qays ibn Shammâs, whose instructions and will were accepted by Abu Bakr after his death

He was Abu Muhammad, the spokesman of the Anṣâr; he was also called the spokesman of the Prophet (ﷺ). It was proven that the Messenger of Allah (ﷺ) gave him the glad tidings of martyrdom. He was killed as a martyr on the day of al-Yamâmah and was the flag bearer of the Anṣâr on that day.

One of the Muslim men saw Thâbit ibn Qays in his dream, and Thâbit said:

> When I was killed yesterday, a Muslim man passed by me and took from me a valuable shield. His tent is in the furthest part of the camp. Near his tent is a tall horse, and he has put a pot over the shield and a saddle on top of the pot. Go to Khâlid ibn al-Waleed and tell him to send someone to get my shield. When you go to Madinah, to the successor of the Messenger of Allah (Abu Bakr), tell him that I owe such and such a debt, and I have such and such of wealth, and So-and-so among my slaves is to be set free. Do not say that this is a dream and ignore it.

The man went to Khâlid, who sent him to get that shield, and he found it as it was described. Later, he came to Abu Bakr and told him, and Abu Bakr carried out Thâbit's instructions after his death. We have never heard of anyone whose instructions and will were given after his death except Thâbit ibn Qays ibn Shammâs.[304]

Zayd ibn al-Khaṭṭâb (رضي الله عنه)

He was the brother of 'Umar ibn al-Khaṭṭâb through his father and was older than 'Umar. He became Muslim early on and was present at Badr and subsequent battles. The Messenger of Allah (ﷺ) established the bond of brotherhood between him and Ma'n ibn 'Adiyy al-Anṣâri; both of them were killed at al-Yamâmah. He was the flag bearer of the Muhâjireen on that day; he kept advancing until he was killed and the flag fell. It was picked up by Sâlim, the freed slave of Abu Ḥudhayfah. On that day, Zayd killed ar-Rajjâl ibn 'Unfuwah.

Ma'n ibn 'Adiyy al-Balawi

Ibn al-Ja'd ibn 'Ajlân ibn Ḍubay'ah al-Balawi was an ally of Banu 'Amr ibn 'Awf and the brother of 'Âṣim ibn 'Adiyy. He was present at al-'Aqabah, Badr, Uḥud, the Battle of the Trench, and all major campaigns. The Messenger of Allah (ﷺ) established the bond of brotherhood between him and Zayd ibn al-Khaṭṭâb, and they were both killed on the day of al-Yamâmah (may Allah be pleased with them both).

'Abdullâh ibn Suhayl ibn 'Amr

'Abdullâh ibn Suhayl ibn 'Amr ibn 'Abdush-Shams ibn 'Abd Wudd al-Qurashi al-'Âmiri became Muslim early on and was persecuted in Makkah. On the day of Badr, he came out with the disbelievers, and when the two armies faced one another, he fled to join the Muslims and fought alongside them; he was killed on the day of al-Yamâmah.

When Abu Bakr performed Hajj, he gave his condolences to 'Abdullâh's father Suhayl, who said:

> I heard that the Messenger of Allah (ﷺ) said: «The martyr will intercede for seventy members of his family.» (A

> sound hadith recorded by Abu Dâwood) I hope that he will start with me.[305]

Abu Dujânah Sammâk ibn Kharashah

On the day of Badr, he wore a red head band. It was said that the Prophet (ﷺ) established the bond of brotherhood between him and 'Utbah ibn Ghazwân. Abu Dujânah stood firm on the day of Uḥud with the Prophet (ﷺ) and pledged to keep on fighting until he was martyred. He was one of those who took part in the killing of Musaylimah. Zayd ibn Aslam said:

> Some people visited Abu Dujânah when he was sick — and his face was shining. It was said to him: Why is your face shining?
>
> He said: I have nothing of my deeds that I am more confident about than two things: I did not speak about that which did not concern me, and I never harboured any ill feelings towards any Muslim.[306]

On the day of al-Yamâmah, Abu Dujânah was one of the heroes of the Muslims. He threw himself into the garden and broke his leg, but he fought with a broken leg until he was killed.[307]

'Abbâd ibn Bishr

He was one of the virtuous Companions. He lived for forty-five years, and he was one of the two men mentioned in this narration by Anas:

> Two of the companions of the Prophet (ﷺ) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them. When they parted, each of them was accompanied by one of these lights until he reached his house. (Bukhari)

'Abbâd became Muslim at the hand of Muṣ'ab ibn 'Umayr, and he was among those who killed Ka'b ibn al-Ashraf. (Bukhari)

The Prophet (ﷺ) appointed him in charge of collecting the zakâh of Muzaynah and Banu Sulaym, and in charge of his guards at Tabook. His performance on the day of al-Yamâmah was very good, and he was one of the courageous.

It was narrated that 'Â'ishah said:

> There are three of the Anṣâr whom no one surpassed in virtue, and all of them were from Banu 'Abdul-Ash-hal: Sa'd ibn Mu'âdh, Usayd ibn Ḥuḍayr and 'Abbâd ibn Bishr.
>
> «It was also narrated that 'Â'ishah said: The Messenger of Allah (ﷺ) prayed the voluntary late night prayers in my house. He heard the voice of 'Abbâd ibn Bishr and said: O 'Â'ishah, is this the voice of 'Abbâd?
>
> I said: Yes.
>
> He said: O Allah, have mercy on 'Abbâd.» (Bukhari)

'Abbâd was martyred at al-Yamâmah. When the Muslims managed to breach the gate of the garden, he threw his shield at the gate. He entered with his sword unsheathed and fought them until he was martyred at the age of forty-five. He could not be recognised except by a mark on his body because he had so many wounds, may Allah be pleased with him.[308]

The Anṣâr achieved great exploits and displayed unparalleled courage during the apostasy wars, especially at al-Yamâmah.

Mujjâ'ah ibn Marârah al-Ḥanafi testified to the Caliph Abu Bakr about the courage and steadfastness of the Anṣâr on that day. He said:

> O successor of the Messenger of Allah, I have never seen any people more steadfast in fighting or more persistent in charging than the Anṣâr… I remember when I went around with Khâlid ibn al-Waleed to identify for him the slain of Banu Ḥaneefah, and I looked at those of the Anṣâr who had fallen.
>
> Abu Bakr wept so much that his beard became wet.[309]

aṭ-Ṭufayl ibn ʻAmr ad-Dawsi al-Azdi

He was martyred at al-Yamâmah. He was a noble, a poet and an intelligent man. He described a dream that he saw before he was martyred:

> I went out with my son ʻAmr, and I dreamt that my head was shaved, a bird came out of my mouth, and a woman admitted me into her private part. I interpreted the shaving of my head as indicating that it would be cut off. As for the bird, it represents my soul, and as for the woman, she represents the ground I will be buried in.[310]

Despite the joy at the victory of the Muslims against the apostates, Madinah still wept for its martyrs. In the battle of al-Yamâmah alone, twelve hundred Muslims had been killed, including a number of senior Companions and most of those who had memorised the Qur'an. Grief overwhelmed Madinah, and tears overshadowed the joy of victory. People felt distressed; the loss weighed heavily on their hearts as much as the victory illuminated their souls, strengthened their faith and increased their trust in Allah.[311]

3.4.7 Mujjâʻah's trick, Khâlid's marriage to Mujjâʻah's daughter, and the letters between Khâlid and Abu Bakr

Mujjâʻah's trick

After the Muslim victory in the Garden of Death, Khâlid (رضي الله عنه) sent the cavalry throughout al-Yamâmah to collect wealth and captives from around its fortresses. Then he decided to attack the fortresses, in which there was no one left except women, children and old men.

However, Mujjâ'ah tricked him, saying, "They are full of fighting men; make a peace deal with me on their behalf." Khâlid made a peace deal with him because he saw that the Muslims were exhausted and tired after so much fighting.

Mujjâ'ah said, "Let me go to them and get their consent to the peace deal." Khâlid said, "Go." When Mujjâ'ah went to them, he told the women to put on armour and show themselves at the top of the fortresses.

Khâlid looked and saw the tops of the fortresses filled with people's heads, and he thought that they were as Mujjâ'ah had said. Thus, he agreed to the peace deal. Khâlid called them to Islam, and they all became Muslim and came back to the truth. Khâlid returned to them some of the female prisoners he had captured and sent the rest to Abu Bakr.

'Ali ibn Abi Ṭâlib took one of them as a concubine; she was the mother of his son Muhammad, who was known as Muhammad ibn al-Ḥanafiyah.[312]

The battle of al-Yamâmah took place in 11 AH, but al-Wâqidi and others said that it took place in 12 AH. The two opinions may be reconciled by noting that the campaign began in 11 AH and ended in 12 AH.[313]

His marriage to the daughter of Mujjâ'ah and the letters between him and Abu Bakr

After the peace deal was concluded, Khâlid ibn al-Waleed asked Mujjâ'ah to give him his daughter in marriage.

> Mujjâ'ah said to him: Do not be hasty; you are going to cause great trouble for yourself and for me with your companion [Abu Bakr].

> Khâlid said: O man, give your daughter to me in marriage.
>
> Thus, Mujjâ'ah gave his daughter to him in marriage.[314]

Abu Bakr had sent Salamah ibn Waqsh to tell Khâlid that if Allah had granted him victory, he was to execute those of Banu Ḥaneefah who had reached puberty (*lit.* who had started shaving). However, Salamah found that Khâlid had made a peace deal with them.[315]

Abu Bakr was looking forward to news from al-Yamâmah and was waiting for the envoy from Khâlid. Accompanied by some of the Muhâjireen and Anṣâr, he went out one afternoon to an area outside Madinah where there was rocky and rough terrain that was difficult to pass through. He met Abu Khaythamah an-Najjâri, who had been sent to him by Khâlid.

> When Abu Bakr saw him, he asked him: What news do you have, Abu Khaythamah?
>
> He said: Good news, O successor of the Messenger of Allah; Allah granted victory at al-Yamâmah, and this is a letter from Khâlid.
>
> Abu Bakr prostrated in gratitude to Allah and said: Tell me about the battle; how did it go?
>
> Abu Khaythamah started telling him what Khâlid had done, how he had drawn up his companions in ranks, and who among the Companions had been martyred. Abu Khaythamah said: O successor of the Messenger of Allah, the Bedouin caused us trouble and fled from the battlefield.[316]

When Abu Bakr found out about Khâlid's marriage, he wrote to him saying:

> O son of Umm Khâlid, do you have time to get married when at your doorstep there is the blood of twelve hundred Muslim men that has not yet dried? Moreover, Mujjâ'ah tricked you

> and caused you to make a peace deal when Allah had granted you power over them.[317]

As a result of this rebuke from the Caliph concerning his peace deal with Mujjâ'ah and his marriage to Mujjâ'ah's daughter, Khâlid sent him a letter in response with Abu Barzah al-Aslami, in which he defended his actions with clear proofs and strong logic.[318] In this letter, he said:

> Indeed I did not get married until my heart was filled with joy (after victory) and I felt in full control. I did not propose to anyone except the daughter of a man whom I know that if I came to him all the way from Madinah to propose to his daughter, I would not mind. But I proposed marriage when I was here. If your disapproval was for a religious or worldly reason, I would have accepted your rebuke. As for my grief for the slain Muslims, by Allah, if grief could protect one who is living or bring back one who is dead, then my grief could have done that. I exposed myself to death to the point that I thought I would die and was certain of death. As for Mujjâ'ah's tricking me, I have never misjudged any situation at all, but I have no knowledge of the unseen. Allah has granted the Muslims something good, for He caused them to prevail in the land, and the pious will always ultimately prevail.[319]

When the letter reached Abu Bakr, his heart was softened. A group of Quraysh, among whom was Abu Barzah al-Aslami, made excuses for Khâlid. Abu Barzah said:

> O successor of the Messenger of Allah, Khâlid cannot be described as a coward or traitor, for he strove so hard in seeking martyrdom that no one could doubt his sincerity and he was steadfast until he prevailed. He made a peace deal with the people, and he did not make any error of judgement in making a peace deal with them, because he thought that the women in the fortresses were men.

Abu Bakr said, "You are right; your defence of Khâlid is clearer than his letter to me."[320]

We may note some points in Khâlid's letter to Abu Bakr in which he defended himself:

1. He did not get married until after attaining victory and feeling that he was in full control.
2. He got married to the daughter of a man who was one of the leaders and nobles of his people.
3. He did not put a great deal of effort into arranging this marriage.
4. There was nothing wrong with this marriage in either religious or worldly terms.
5. Refraining from getting married because of grief for the slain Muslims would not have achieved anything, because grief does not keep anyone alive or bring back anyone who is dead.
6. He did not give precedence to anything over jihad. He strove hard in jihad to the extent that there was no barrier between him and death.
7. When he drew up the peace deal with Mujjâ'ah, he tried his best to make it in the interests of the Muslims. If Mujjâ'ah did not tell him the truth about the situation of his people, Khâlid's excuse is that he was a human being who could not know anything that was hidden from him. Whatever the case, the consequences were in the Muslims' favour because they took control of the land of Banu Ḥaneefah, and the rest of them came back to Islam without fighting. Based on that, marriage to the daughter of Mujjâ'ah was something appropriate, and there was nothing wrong with Khâlid's doing that.

3.4.8 An attempt to kill Khâlid ibn al-Waleed (﵁), and the visit by the delegation of Banu Ḥaneefah to Abu Bakr (﵁)

An attempt to kill Khâlid ibn al-Waleed

Despite the clarity of the falsehood and deviance of jâhiliyah, they are not easily given up because people of jâhiliyah thrive on this falsehood. As soon as they are confronted with reality, they start to defend themselves fiercely and do not give up the fight except by force.[321] After that, they resort to treachery as much as they can.

Salamah ibn 'Umayr al-Ḥanafi proved this with his actions when he tried to assassinate Khâlid ibn al-Waleed after the peace deal that Khâlid had concluded with Banu Ḥaneefah. It was because of his hatred towards the Muslims that Salamah drew up a plan to assassinate Khâlid ibn al-Waleed as a sign of his rejecting the peace deal with the Muslims.

When he was captured the first time and Banu Ḥaneefah pledged that he would never do such a thing again, he broke that promise by managing to escape at night, undoing the chains that they had put on him because they feared his betrayal. He went to Khâlid's camp, and the guards shouted at him. Banu Ḥaneefah panicked and ran after him; they caught up with him in one of the gardens. He charged at them with his sword, and they threw rocks at him; he put his sword on his throat and cut his veins. He fell into a well and died.[322]

This is an example of the stubbornness of the ignorant in defending its falsehood.

The delegation of Banu Ḥaneefah comes to Abu Bakr

> When the delegation of Banu Ḥaneefah came to Abu Bakr, he said to them: Tell us some of the Qur'an of Musaylimah.
>
> They said: Can you excuse us from that, O successor of the Messenger of Allah?
>
> He said: No, you have to tell us.
>
> They quoted some lines about a frog who was the daughter of two frogs; they quoted a great deal of his foolish nonsense, which would not even be uttered by children whilst playing.
>
> It was also said that Abu Bakr said to them: Woe to you, where were your minds? These words could not have come from a righteous person.[323]

3.4.9 Collecting the noble Qur'an

Among the Muslim martyrs of al-Yamâmah, there were many who had memorised the Qur'an. As a result of that, Abu Bakr consulted 'Umar ibn al-Khaṭṭâb about collecting the Qur'an by gathering it from pieces of animal skins, bones and palm leaves (on which it was written) and from the hearts of people.[324]

Abu Bakr entrusted this important work to the great Companion Zayd ibn Thâbit al-Anṣâri (رضي الله عنه), who narrated:

> Abu Bakr sent for me because of the large number of casualties at al-Yamâmah. [I came and found] 'Umar ibn al-Khaṭṭâb with him. Abu Bakr said: 'Umar came to me and told me that many of those who had memorised the Qur'an were killed at al-Yamâmah; he is afraid that there will be more casualties among those who have memorised the Qur'an in future battles,

and that may lead to the loss of a great deal of the Qur'an. He thinks that you should issue instructions to collect the Qur'an.

I said to 'Umar: How can I do something that the Messenger (ﷺ) did not do?[325]

'Umar said: This is a good thing, by Allah. 'Umar kept trying to convince me until Allah opened my heart towards that to which He had opened 'Umar's heart and I came round to the same opinion as 'Umar.

Abu Bakr said: You are a wise young man, and we trust you.[326] You used to write down the revelation for the Messenger of Allah (ﷺ). Seek out the Qur'an and collect it.[327]

By Allah, if they had given me the task of moving a mountain, that would not have been harder for me than what they asked me to do — collecting the Qur'an. I looked for the Qur'an on palm leaves, on flat stones, in the hearts of men, on pieces of animal skins and shoulder blades (of camels or sheep), until I found the end of Soorat at-Tawbah with Abu Khuzaymah al-Anṣâri, which I did not find with anyone else:

﴿There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful...﴾

(Qur'an 9: 128)

— to the end of the soorah.

The pages were kept with Abu Bakr whilst he was alive. Then they were kept with 'Umar whilst he was alive. Then they were kept with Ḥafṣah bint 'Umar (رضي الله عنها). (Bukhari)

Al-Baghawi commented on this report:

This clearly shows that the Companions collected what is between the two covers of the Qur'an, which was revealed by Allah to His Messenger, without adding or subtracting anything. What made them collect it is what is mentioned in the

> report, which is that it was scattered on palm leaves, on flat stones and in the hearts of men, and they were afraid that some of it might be lost with the loss of those who had memorised it. So they got worried and hastened to call upon the successor of the Messenger of Allah to collect it. He agreed to that and issued instructions that it should be collected in one place with the agreement of all. So they wrote it as they heard it from the Messenger of Allah, with no changes in the order of soorahs that they had learned from him. The Messenger of Allah used to meet his Companions and teach them what was revealed to him of the Qur'an in the order in which it appears now in our printed copies of the Qur'an. This was taught by Jibreel to the Prophet. When each verse was revealed, Jibreel would immediately inform him where this verse should appear in relation to verses that had already been revealed.[328]

Thus it becomes clear to the reader that one of the precedents set by Abu Bakr aṣ-Ṣiddeeq was that he was the first one to collect the Qur'an. Ṣa'ṣa'ah ibn Ṣawḥân (may Allah have mercy on him) said, "The first one to collect it between the two covers... was Abu Bakr."[329]

'Ali ibn Abi Ṭâlib (رضي الله عنه) said, "May Allah have mercy on Abu Bakr. He was the first one to collect what is between the two covers."[330]

Abu Bakr selected Zayd ibn Thâbit for this extremely important task because he saw that he had the basic qualifications for that, which were:

1. He was young (twenty-one years old); thus, he had more energy for the task that was required of him.
2. He was the most qualified for this task because he was very mature and wise.

3. He was trustworthy and there was nothing suspicious about him, so his work would be acceptable and the people would feel at ease with it.
4. He was a scribe of the revelation; hence he had previous practical experience in this field and was no stranger to this work.[331]

These noble qualities led Abu Bakr to nominate Zayd to collect the Qur'an; he was worthy of this task and had relevant experience. In addition to that, he was one of the four who had collected the Qur'an at the time of the Prophet (ﷺ).

It was narrated that Qatâdah said:

> I asked Anas ibn Mâlik (رضي الله عنه): Who collected the Qur'an at the time of the Prophet (ﷺ)?
>
> He said: Four, all of whom were from among the Anṣâr: Ubayy ibn Ka'b, Mu'âdh ibn Jabal, Zayd ibn Thâbit and Abu Zayd.[332]

As for the method followed by Zayd in collecting the Qur'an, he would not accept anything unless it had been written in the presence of the Prophet (ﷺ) and memorised by the Companions. He did not accept anything that had been memorised without having been written down, lest there was any mistake in memorisation. He also did not accept anything that anyone brought unless he also brought with him two witnesses who testified that this had been written down in the presence of the Messenger of Allah (ﷺ).[333] Zayd followed this method in collecting the Qur'an, cautiously checking and verifying everything with extreme precision.

Zayd was foremost among those who prepared the written copy of the Qur'an at the time of 'Uthmân ibn 'Affân (رضي الله عنه).[334] This will be discussed in detail later on, inshallah.

3.5

The most important lessons to be learned from the apostasy wars

3.5.1 Fulfilling the conditions required in order to prevail, the impact of adhering to Islamic jurisprudence, and the qualities of the *mujâhideen*

Fulfilling the conditions required in order to prevail

Inheritance of power in the land, prevalence of the religion of Allah and replacement of fear with security are all promised by Allah (ﷻ) when Muslims fulfil the required conditions. The noble Qur'an clearly points to the conditions required in order to prevail. Allah has mentioned:

﴿Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that — then those are the defiantly disobedient. And establish prayer and give zakâh and obey the Messenger — that you may receive mercy.﴾ *(Qur'an 24: 55-56)*

These verses define the conditions that need to be met in order to prevail, which are:

- faith — in all senses of the word, with all its essential fundamentals;
- righteous deeds of all types;
- striving to achieve all kinds of goodness and righteousness;
- attaining true and comprehensive servitude to Allah; and
- fighting polytheism in all its forms, both obvious and subtle.

The requirements for prevailing are: establishing prayer, paying zakâh, and obeying the Messenger (ﷺ).[335]

All these conditions and requirements were fulfilled during the time of Abu Bakr and the Rightly-Guided Caliphs after him. Thanks to Abu Bakr — after Allah — for reminding the Ummah of these conditions. He refused the request of the Bedouins to waive zakâh for them, insisted on sending the army of Usâmah, and adhered to Islamic jurisprudence in full, not compromising on any matter, great or small. 'Abdullâh ibn Mas'ood said: After the Messenger of Allah (ﷺ) died, we adopted an attitude that could almost have led to our doom, were it not for Abu Bakr. We had agreed that we would not fight for camels (that were due as zakâh), but Allah guided Abu Bakr to fight for them, and by Allah, he did not accept for them anything but full submission (to the rules of Islam) or all-out war.[336]

Adopting measures for prevalence

Allah has mentioned:

﴿And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of

Allah will be fully repaid to you, and you will not be wronged.﴾

(Qur'an 8: 60)

It is noticeable that the preparations made by Abu Bakr were comprehensive in every aspect, both moral and material. He mobilised the armies and appointed commanders for the apostasy wars; he corresponded with the apostates; he urged the Companions to fight them; he collected weapons, horses and camels and equipped the fighters; he fought innovation, ignorance and whims and desires; he made the Islamic jurisprudence rule all aspects of life; he did all he could to keep the Muslims united on the correct foundation; and he followed the principle of employing people in the tasks at which they excelled: Khâlid led the armies, Zayd ibn Thâbit collected the Qur'an, Abu Barzah al-Aslami took care of war correspondence, and so on. Abu Bakr also paid attention to security matters, information and other means.

The results of ruling according to Islamic jurisprudence

As the laws of Allah ruled lives at the time of Abu Bakr, Allah granted prevalence to the Companions. They were keen to establish the laws of Allah and apply them to themselves and their families. They were sincere towards Allah in terms of referring to His laws concerning all affairs. Thus, Allah supported them and strengthened them; He granted them victory against the apostates and bestowed upon them security and stability. Allah has mentioned:

﴾They who believe and do not mix their belief with injustice — those will have security, and they are [rightly] guided.﴾

(Qur'an 6: 82)

The promise of Allah to support those who support His cause was fulfilled in their case; He guaranteed to those who adhere to

His Laws that He would support them against His enemies by His might and power. Allah has mentioned:

﴾[They are] those who have been evicted from their homes without right — only because they say: Our Lord is Allah. Were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give zakâh and enjoin what is right and forbid what is wrong. To Allah belongs the outcome of [all] matters.﴿ *(Qur'an 22: 40-41)*

Human history has proven that whenever any group adhered to the guidance of Allah, He blessed them with power, strength, prevalence and dominion in the end.[337] Virtues spread and evil retreated during the time of Abu Bakr.

Attributes of the generation that prevailed

Allah has mentioned:

﴾O you who believe, whoever of you should revert from his religion — Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers and powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.﴿ *(Qur'an 5: 54)*

The first ones to attain the attributes mentioned in this verse were Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and the armies of the Companions who fought the apostates; this is because Allah praised them in the highest terms and ascribed to them the loftiest of attributes.[338]

3.5.2 Description of society during the time of Abu Bakr (رضي الله عنه)

When we study Muslim society during the time of the Rightly-Guided Caliphs, we will clearly note a number of qualities, such as the following:

1. In general, it was a staunch Muslim society in every sense, with deep faith in Allah and the Last Day, applying the teachings of Islam in a clearly serious manner, visibly committed to the faith, with the fewest sins of any society in history. For this society, religion was life, not a marginal matter that people turned to from time to time. It shaped their behaviour, concepts, concerns, values, social connections, family ties, neighbourly relationships, buying and selling, striving to earn a living, sincerity in dealings with others, sponsorship by the rich of the poor, enjoining what is good and forbidding what is evil, and keeping an eye on the conduct of rulers and governors. Naturally, this does not mean that all members of that society were of that calibre, because that cannot be achieved in this world or in any human society. There were in the society of the Prophet (ﷺ) — as is mentioned in the book of Allah — hypocrites, people with weak faith, people who sought to discourage others, people who were reluctant to follow Islam, and traitors. They had no weight in that society and were not able to change its course; this is because the mainstream was composed of sincere believers who were striving for the sake of Allah with their wealth and their selves, and who were committed to the teachings of this religion.[339]
2. It was a society which achieved the highest level of the true meaning of ‘Ummah’. An Ummah — in the Islamic sense — is bound by ties of faith, regardless of language, race, colour or short-term worldly interests. This was something that had

never been achieved in human history. The Muslims became an Ummah (as defined by Islam) for the longest period ever known on earth.

3. It was a moral society based on moral foundations that were clearly derived from the instructions and guidelines of Islam. This is the moral code that governed relationships between the genders, which was one of the most prominent features of this society. This is because it was free of wanton display and free-mixing along with everything that is contrary to modesty in terms of actions, words and gestures; it was free of immorality except a little that no society is ever completely free from. Its moral foundation was broader than relationships between the genders; it included politics, economics, social life, thought and expression. Political authority was based on the morals of Islam, and economic activities such as buying, selling, exchanging and using wealth were based on the ethics of Islam. People's relationships in this society were based on sincerity, honesty, cooperation and love, with no backbiting, malicious gossip or slandering.[340]
4. It was a serious society that was preoccupied with lofty matters and not with trivia. Seriousness does not necessarily mean frowning and strictness; rather it is the spirit that motivates people to strive, work and be active; people's interests go beyond material matters. This society does not have the indolence due to which its members hang around in houses and streets, looking for ways to kill time because they have nothing to do.[341]
5. It is a society that strives hard; you find a clear soldierly spirit not only when fighting for the sake of Allah — even though fighting for the sake of Allah is of great importance — but also in all other aspects of life. Everyone was ready to strive hard at any moment if requested to do so. Therefore there was no need

in this society for military or civil mobilisation; this is because they were motivated, on the basis of their beliefs, to be active in all aspects of life.[342]

6. It was a society that was in a persistent state of worship; the spirit of worship was clear in its conduct, not just in doing obligatory and supererogatory acts of worship, seeking thereby the pleasure of Allah, but in all its actions. In the minds of this society, work was a kind of worship, and it was done in a spirit of worship. The ruler ran the affairs of his people in the spirit of worship, the teacher taught the Qur'an and religious teachings in the spirit of worship, the trader who remembered Allah in his buying and selling did that in the spirit of worship, the husband took care of his household in the spirit of worship, and the wife looked after her house in the spirit of worship — all of that in accordance with the teachings of the Messenger of Allah (ﷺ):

   «Each of you is a shepherd, and each of you is responsible for his flock.» (Bukhari)

These are some of the most important characteristics of Abu Bakr's era, which was the beginning of the Rightly-Guided Caliphate. These characteristics formed a Muslim society that reached the highest level, making it an ideal era in Islamic history and helping to spread this religion in an amazingly short time. The conquest movement itself was one of the fastest in history; within less than fifty years, it extended from the Atlantic in the west to India in the east. This phenomenon deserves to be recorded and highlighted. Moreover, people entered Islam in the conquered lands without oppression or pressure. These characteristics of the Muslim society are the true explanation for this phenomenon. People loved Islam because of what they saw applied in this brilliant fashion, and they wanted to be part of it.[343]

3.5.3 Abu Bakr's policy of fighting foreign interference

The activity of the Islamic state, which covered all of the Arabian Peninsula, led many of the tribes who were neighbours of the Byzantines and Persians to submit to the authority of the Islamic state. As soon as they heard of the death of the Messenger of Allah (ﷺ), they tried to draw closer to these two empires. The Persians and the Byzantines used these tribes by inciting and encouraging them to take a stand against the Islamic state.[344]

Abu Bakr's policy was to stand up to this foreign interference by sending the campaign of Usâmah ibn Zayd to Syria after the death of the Messenger of Allah (ﷺ). That campaign guaranteed that those tribes would not persist in attacking the Islamic state. Abu Bakr also sent Khâlid ibn Sa'eed ibn al-'Âṣ as the head of an army to al-Ḥamqatayn, on the borders of Syria; he sent 'Amr ibn al-'Âṣ to Tabook and Doomat al-Jandal. He also sent al-'Alâ' ibn al-Ḥaḍrami to Bahrain (referring to the entire coast of the Arabian Gulf). He followed al-Muthanna ibn Ḥârithah ash-Shaybâni to southern Iraq after he had ended the apostasy of Bahrain.

Sajjâḥ at-Tameemiyah — one of the Christian Arabs of Iraq who were under the domination of Persia — was forced to go back to Iraq when she saw the strength of the Muslims. The Muslims under the leadership of Abu Bakr were at a high level of alertness and responsibility, and they guarded the northern borders very efficiently. To the east and west along the northern borders with the Persians and Byzantines we find 'Alâ' ibn al-Ḥaḍrami, Khâlid ibn al-Waleed in northern Najd, 'Amr ibn al-'Âṣ in Doomat al-Jandal, and Khâlid ibn Sa'eed on the borders of Syria, in addition to the army of Usâmah.[345]

The Persians were conspiring to attack Islam; they lay in wait like a snake waiting for its prey, especially when they saw Islam sweeping before it all the insignificant peoples of history and removing all the forces of evil and tyranny. When the opportunity arose due to the apostasy of some tribes, the tribe of Bakr ibn Wâ'il went to Chosroes after the death of the Messenger (ﷺ), offering him the emirate of Bahrain. He accepted this offer and sent al-Mundhir ibn an-Nu'mân with them as the head of a force composed of seven thousand horsemen and foot soldiers, and nearly one hundred horses, to help them confront the Muslims, who were only a small group and posed no danger, as al-Kalâ'i said.[346]

Musaylimah the liar was being watched with interest by the Persian court.[347] Dr. Muhammad Ḥusayn Haykal said:

> Sajjâḥ did not come down from northern Iraq to Arabia, followed by her people, except at the incitement of the Persians and their governors in Iraq, so as to fan the flames of unrest in the Arab lands.[348]

This was the role played by the Persians. As for the role of the Byzantines, it was clearer and more serious because the attitude of the Byzantines towards Islam and the Islamic state was tougher; they opposed it more strongly. They were a nation with an ideology and belief; they possessed advanced systems and laws; and they had innumerable troops, weapons and resources. Moreover, many nations were their allies and followers. Hence, the relationship between Byzantium and Islam was very tense from very early on.[349]

The Byzantines — from an early point, after they received the letter of the Messenger of Allah (ﷺ) — sought to confront the Muslims; two campaigns resulted from that: Mu'tah and Tabook. These proved to the Byzantines in tangible terms that the Islamic state was not going to be easily swallowed up or bought; they also showed the Muslims that the Christian Arabs among the tribes of Syria would remain loyal to their fellow Christians in Byzantium. Despite the agreement that the Messenger of Allah (ﷺ) himself had made with the Byzantine governors in Syria following the campaign of Tabook, the Byzantines did not refrain from engaging in skirmishes with the Islamic state, seeking to clip its wings and ultimately end it.

Abu Bakr was well aware of this, as can be seen in his emphatic insistence on sending the army of Usâmah on its mission. He saw how the Arab tribes in northern Arabia, Lakhm, Ghassân, Judhâm, Baliy, Quḍâ'ah, 'Adhrah and Kalb, broke the covenants that the Messenger of Allah (ﷺ) had made with them. Who else but Byzantium was supplying them with the means of war, namely weapons, troops, wealth and plans? It is as if he wanted to tell the Byzantines implicitly: rebellion of some of the Arabs in my country will never weaken the resolve of the Muslims; we are able to defend our state against the greatest international assault, even if it is launched by you.[350]

The rebellion in Arabia renewed the hopes of the Persians and Byzantines that the Arabs would destroy Islam. The Persians and Byzantines offered a great deal of help to the Arabs who were rebelling against Islamic rule; they even granted refuge to those who fled. The Muslims had barely reunited Arabia before the time came to march northwards to confront the two great enemies that were lying in wait for Islam.[351]

Abu Bakr moved from his secure base (in Madinah) and sent out expeditions that were supplied with everything that could instil fear in the enemy. Abu Bakr managed to spread peace and goodness to all parts of Arabia from his base; he would not have been able to set out to conquer Syria and Iraq were it not for the fact that he had secured his greater base in the Arabian Peninsula as being loyal to Islam and united on the basis of the faith. The security of this base was achieved on three levels, namely:

1. The Caliph's determination to continue the jihad and his strong faith in the soundness of his ideology, along with its distinctiveness and his pride in it.

2. The purity of his smaller community, the society of Madinah, which was composed of the Muhâjireen and the Anṣâr.
3. Purification of the greater community, namely Arab society, from the taint of polytheism and apostasy.

These three levels built on one another until the structure stood tall and strong and was able to attack the borders of Iraq and Syria in such a way that the foundations of Byzantium and Persia were shaken within a short period. That was because the armies that set out from Arabia were united, sharing a common ideology and a common banner; they were protected from the rear and their supply lines were secure.[352]

3.5.4 The outcome of the apostasy period

The apostasy wars had an impact that was not limited in terms of time and place; their impact encompassed generations, eras, concepts, ideas, attitudes, beliefs and rulings that are still benefitting people generation after generation. Among the most important of these outcomes are the following:

1. Islam became clearly distinct from other concepts, ideas and attitudes

After the death of the Messenger of Allah (ﷺ), there was a great deal of confusion, and the Bedouins hastened to apostatise. Some of them were those whose hearts were not yet strong in faith and needed to be softened further, some of them were hypocrites, some of them had become Muslim reluctantly at a late stage, and some of them had not become Muslim at all.

An example of the first type was 'Uyaynah ibn Ḥiṣn al-Fizâri. He became Muslim, but his faith was very weak. As soon as the turmoil appeared, he responded to it and sold his religion for the worldly gain of Ṭulayḥah al-Asadi. Among these people — of whom it was said that they did not become Muslim at all — was the Yemeni tribe of 'Ans, the tribe of the evil-doer al-Aswad.

An example of the poor understanding of the Islamic texts which led these people to disbelief are those who denied the obligation of zakâh, quoting as evidence the verse in which Allah mentions:

﴾Take [O Muhammad] from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.﴿ *(Qur'an 9: 103)*

In the commentary on this verse, Ibn Katheer (may Allah have mercy on him) writes in his *Tafseer*:

> Some of those among the Arab tribes who withheld zakâh believed that giving it to the ruler was not right; rather that was exclusively for the Messenger of Allah, and they quoted as evidence the words of Allah: ﴾Take from their wealth a charity﴿. But this poor interpretation and misunderstanding was rejected by Abu Bakr and all the Companions (may Allah be pleased with them) who fought them until they paid zakâh to the Caliph as they used to pay it to the Messenger of Allah (ﷺ).[353]

Tribalism emerged strongly; Musaylimah the liar said to Banu Ḥaneefah, encouraging them to follow him and deny the right of Quraysh to prophethood:

> I want you to tell me why Quraysh has more right to prophethood and leadership than you. By Allah, they are not greater in number than you and are not more courageous; moreover, your land is larger than their land, and your wealth is greater than their wealth.[354]

Musaylimah knew himself that he was a liar. At the battle of al-Yamâmah, when the Muslims began to prevail, his companions asked him angrily, "Where are the victory and the miracles that you promised us?"

He said, "Fight to protect your tribe; as for religion, there is no religion."[355]

The apostates became very confused with regard to beliefs, ideas, attitudes and hopes. They strove hard to put an end to Islam and wipe it out; the forces of polytheism began to attack fiercely from all directions. However, their attempts ended in failure and were all foiled by the unity of the Muslims and their rallying around the solid base of the Islamic society that had been educated by the Messenger of Allah (ﷺ).

This society formed a huge focal point which attracted everyone who was qualified to serve Islam. That gathering demonstrated the strength of Islam, not only in terms of numbers and equipment, but also in terms of the uniqueness of the concepts, ideas and attributes that formed its structure. The brilliant education that the society had received, along with its strength in dealing with events in a straightforward manner, was as clear as Abu Bakr's saying, "Whoever used to worship Muhammad, Muhammad is dead, but whoever used to worship Allah, Allah is Ever Living and will never die."[356]

Another outcome of the apostasy period was the preservation of Islamic ideas, which were protected from distortion and twisting. The banner of Islam became free from the tribalism of the jâhiliyah and mixed loyalties or any other contamination. The principles of Islam did not accept any compromise no matter what the circumstances. The strength of Islam is not connected to numbers or equipment; rather it is connected to the strength of faith and morale. The basic principle is to call people to Islam, not to fight them. The call comes first, and caring for people takes precedence over everything else.[357]

2. The necessity of having a solid foundation for society

The events of the apostasy period highlighted the strong elements in the basic foundation of this state. The believers were not scattered individuals; they formed the basis of this society and this state. It was not a soft or flimsy foundation; on the contrary, it was solid and alert. They understood the essence of their own society and the essence of their enemy; they understood the dangers that surrounded them and planned carefully, with full alertness, to confront all difficulties. Moreover, they were strongly connected to Allah (ﷻ) and thus they prevailed over all their opponents.

This base preserved Islam and protected its state; it contributed to the mobilisation of all people to defeat the apostates. It strove to unite the people around it; by the grace of Allah (ﷻ) and the efforts of this solid base, the Ummah was not only preserved, but it survived and flourished.[358]

3. Preparing Arabia as a base for the Islamic conquests

When the Messenger (ﷺ) died, many tribes rebelled against the Caliph. Abu Bakr and the Companions strove hard to perform a very difficult task and managed to subjugate the tribes to the state. Abu Bakr supervised the implementation of educational, military and administrative plans and met with unparalleled success. The Arab tribes bonded with the Islamic state, and the Arabian Peninsula, with its inhabitants, became the base for the Islamic conquests. It became the wellspring from which Islam flowed to all corners of the earth, conquering, teaching and educating.[359]

4. Preparing leaders for the Islamic conquest movement

Through the events of the apostasy period, which manifested people's qualities and potentials and tested their abilities, the base and worthless elements of the Ummah were exposed for what they really were; the solid, valuable elements were given the reins of leadership in the conquest movement. The historical sources give us a great deal of information about the leadership, which did not belong solely to either the Muhâjireen or the Anṣâr, or even to the Companions; the leaders were educated by reading the book of Allah directly. The experience that they gained during the apostasy wars made them distinct from others. Later, they reached positions of leadership in the armies that were sent to conquer. Everyone testified to their genius, devotion and sincere faith.

5. Reality-based understanding of apostasy

A number of texts of the Qur'an and Sunnah speak of apostasy as something that may befall some people. At first, everything that was narrated remained a general, theoretical framework and was not implemented in a real-life situation.

When apostasy actually occurred, the Muslims lived through it; they derived rulings to deal with it in the light of those texts which enabled those rulings to become guidelines to help understand the texts. This is clear from the discussion that took place among the Companions about their attitudes towards the apostates. They referred to the texts; they studied them and debated them. Soon, they agreed upon one interpretation with regard to evaluating the people (as to how far they had strayed from Islam), their proper description, and how to deal with them.

As a result of these practical discussions about real-life situations and events in the light of the texts, the scholars of jurisprudence outlined categories in the books of Islamic legislation which gave, in a very detailed, subtle and precise manner, the rulings on apostasy. The actions of the Companions became legal precedents, which were to be taken into consideration later when someone studied a case or sought to implement a ruling.[360]

6. ﴾...But the evil plot does not encompass except its own people...﴿ (Qur'an 35: 43)

Any attempt to rebel against Islam, whether it is made by an individual or a group or a state, is a hopeless attempt which will inevitably fail miserably. It is no more than a rebellion against the commands of Allah (ﷻ) that are embodied in His Book, which He has guaranteed to preserve. He has also guaranteed to preserve a group whose members rally around it and implement it in their daily lives forever. It is Allah's prior decree that the good end is for the pious, and by His blessing, He will defeat the wrongdoers. The fate of those who plot against the religion of Allah is loss and doom in this world and in the hereafter.[361]

7. The development of an administrative system in Arabia

After Abu Bakr's victory in the apostasy wars, the administrative division of Arabia stabilised in the system of provinces.

CHAPTER 4

Abu Bakr's Conquests, Appointing 'Umar (رضي الله عنه) as his Successor, and Abu Bakr's death

Introduction

The purpose of the existence of the Muslim Ummah in this world is to proclaim the oneness of Allah and submit to Him, as He has mentioned in the Qur'an:

﴾And I did not create the jinn and humankind except to worship Me.﴿ *(Qur'an 51: 56)*

It is binding upon the Muslim Ummah to convey the call of Allah to all the people and teach people about the path of Allah, striving to remove all the obstacles that stand in the way of fulfilling this trust. Thus, they will achieve the supremacy of divine law over all of humankind, and all will submit to the absolute authority of Allah, which is manifested in the submission of all people to His laws.[1] Hence Allah has prescribed jihad in order to remove all barriers and obstacles that prevent the propagation of the true religion to which people are naturally inclined.

The Prophet (ﷺ) carried out his duty of conveying the message of Allah. He sent letters and envoys to rulers, kings and leaders; he sent expeditions and armies to remove the barriers set up by humans, such as ignorant customs and traditions, psychological barriers and material impediments that prevented the message of Islam being heard and understood. He himself led some of these missions and campaigns, the last of which was the campaign to Tabook in 9 AH. In all these battles and campaigns, people were given three choices: they could enter Islam and become brothers of the Muslims, they could continue following their religion and pay the jizyah, or they could reject both options, in which case the sword would decide between them and the Muslims.[2]

Abu Bakr followed the same method. He began sending out armies to fulfil the glad tidings given by the Messenger (ﷺ) of the conquest of many kingdoms and lands, such as Iraq and elsewhere.

The Messenger of Allah (ﷺ) drew up guidelines for these conquests; these glad tidings provided great motive and inspiration to the Ummah. The sublime aim of the conquest movement that was led by Abu Bakr was to spread the religion of Allah among the people and remove the tyrants who were controlling people's lives. Abu Bakr and the Muslims were certain of what Allah and His Messenger had said about victory and prevailing. This certainty was one of the characteristics of the victorious generation who had true faith in the words of Allah:

﴾It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.﴿ *(Qur'an 61: 9)*

﴾Indeed, We will support Our messengers and those who believe during the life of this world and on the day when the witnesses will stand.﴿ *(Qur'an 40: 51)*

An examination of the events of the conquest movement will shed light on the facts and how the way to the victory opened up for those who were sincere.

4.1

The conquest of Iraq

4.1.1 Abu Bakr's plan for the conquest of Iraq

As soon as the apostasy wars ended, Abu Bakr started implementing the plan of conquest that had been drawn up by the Messenger of Allah (ﷺ). He mobilised two armies for the conquest of Iraq:

1. The first army was under the leadership of Khâlid ibn al-Waleed, who at that time was in al-Yamâmah. Abu Bakr wrote to him, instructing him to invade Iraq from the southwest. He said to him, "Go to Iraq and enter it, and start with the border, which is al-'Abilah."[3]

   Abu Bakr also instructed Khâlid to approach Iraq from the south and to be kind to the people and call them to Allah. If they responded, that would be best; otherwise he should take jizyah from them, and if they refused, he should fight them. He also instructed him not to force anyone to march with him or to seek help from anyone who had apostatised from Islam, even if the person had since reverted. Further, he was to take with him (without forcing them) any Muslims he passed.

   Abu Bakr began to prepare expeditions, forces and armies as reinforcements for Khâlid (رضي الله عنه).[4]

2. The second army was led by 'Iyâḍ ibn Ghanam, who was between an-Nabâj (a village in the desert of Basra, halfway between Makkah and Basra) and the Ḥijâz (the Western region

of the Arabian Peninsula that includes Makkah and Madinah). Abu Bakr wrote to him, telling him to invade Iraq from the northwest, starting with al-Muṣayyakh (on the border between Syria and Iraq). He said, "Go to al-Muṣayyakh and start with it, then enter Iraq from the top until you meet Khâlid." He followed that with further instructions:

Then whoever wants to return, allow them, and do not take anyone with you who is reluctant — that is, do not force anyone who is reluctant to march with you and fight. Whoever wishes to carry on, let him, and whoever wishes to leave, let him.[5]

Abu Bakr wrote to Khâlid and 'Iyâḍ, saying:

Then head towards al-Ḥeerah, and whoever reaches it first is in charge of the other. When you meet at al-Ḥeerah and you have defeated the border garrison of Persia and you have secured the Muslims from the rear, one of you should provide protection to the Muslims and his companion who is in al-Ḥeerah, whilst the other attacks the enemy of Allah and your enemy, the people of Persia, in their capital city and the seat of their power, al-Madâ'in (near what is now Baghdad).[6]

3. Al-Muthanna ibn Ḥârithah came to Abu Bakr and encouraged him to fight the Persians. He said to him, "Make me in charge of my people." Abu Bakr did that, and al-Muthanna went back and started the jihad in Iraq. Later, he sent his brother Mas'ood ibn Ḥârithah to Abu Bakr to ask him for reinforcements; Abu Bakr sent a letter with him to al-Muthanna in which he said:

I have sent Khâlid ibn al-Waleed to you in Iraq. Welcome him along with your people who are with you, then help him and support him, and do not disobey any command he gives you or differ with him, for he is one of those whom Allah described in His book as follows:

﴿Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among them-

> selves. You see them bowing and prostrating [in prayer]…﴿
> *(Qur'an 48: 29)*
>
> As long as he is with you, he is the commander, but if he leaves you, then you are as you were before.[7]

Among the people of al-Muthanna, there was a man called Madh'oor ibn 'Adiyy, who split from al-Muthanna ibn Ḥârithah and corresponded with Abu Bakr, saying:

> I am a man of Banu 'Ajl, who are always on horseback and are great raiders. I have with me some men of my clan, one of whom is better than a hundred men. I know the land and its features, and I am experienced in warfare. Appoint me over the lowlands, and I will take care of that for you, if Allah wills.[8]

Al-Muthanna ibn Ḥârithah wrote to Abu Bakr about Madh'oor ibn 'Adiyy, saying:

> I write to inform the successor of the Messenger of Allah (ﷺ) that a man from among my people, who is called Madh'oor ibn 'Adiyy, one of Banu 'Ajl, has a few men with him and has started to dispute my position and oppose me. I want to inform you of that so that you can decide how you want to deal with him.[9]

Abu Bakr responded to Madh'oor ibn 'Adiy:

> I have received your letter and understood what you said. You are as you described yourself, and your clan is a good clan. I think you should join Khâlid ibn al-Waleed and stay with him as long as he is in Iraq, and when he moves on, you should move on with him.[10]

He wrote to al-Muthanna ibn Ḥârithah:

> Your 'Ajli companion wrote to me and asked me for some things. I have written to him instructing him to stay with Khâlid until I decide what to do with him. This is my letter to you, telling you not to leave Iraq until Khâlid ibn al-Waleed leaves it.

> When Khâlid ibn al-Waleed leaves it, stay where you are, for you are highly qualified to have extra responsibility, and you deserve all commendation.[11]

From the above, we learn a number of things, including the following:

(i) The date of Khâlid's mission to Iraq

This mission took place in the month of Rajab, or some said Muḥarram, 12 AH.[12]

(ii) The strategic thinking of Abu Bakr

The instructions that Abu Bakr gave to his two commanders, Khâlid and 'Iyâḍ, indicate his highly developed strategic thinking. He issued a set of tactical, strategic military guidelines which defined for the two Muslim commanders a geographical area as a starting point for entering Iraq. It was as if he was leading from an operations room in the Ḥijâz with a map of Iraq in front of him showing all its geographical features and routes. He instructed one of them (Khâlid) to enter Iraq from the bottom, from the southwest; and the other ('Iyâḍ) to enter Iraq from the top, from the northwest (from al-Muṣayyakh); then he instructed both of them to meet in the middle of Iraq.

At the same time, the Caliph did not forget to instruct them not to force people to join their army and not to force anyone to stay with them and fight. Fighting, in his view, was not compulsory; rather it was entirely voluntary.[13]

(iii) Defining al-Ḥeerah as a strategic location

The aim of Caliph Abu Bakr was to gain full control of al-Ḥeerah because of its military importance. Al-Ḥeerah was located three miles south of Kufa and was one hour on horseback from Najaf, which lay to the southeast. A look at the map will vividly illuminate the strategic importance of this location.

Al-Ḥeerah lay at a crossroads where roads from all directions met. It was connected to al-Madâ'in in the east, across the Euphrates, to Heet in the north, to Anbar across the bridge of Anbar, to Syria in the west, to al-'Abilah in the Iraqi region of Basra, to Kaskar in the Iraqi lowlands and to an-Nu'mâniyah on the Tigris.

From this we can clearly see the importance of controlling this significant location. Abu Bakr was correct when he made it the target location of the two armies of Khâlid and 'Iyâḍ. Al-Ḥeerah was the heart of Iraq, the closest important location to al-Madâ'in, the capital of the Persian Empire, which understood the strategic value of al-Ḥeerah.

Hence, the Persians continued to send forces to it, seeking to take it back, because the one who controlled al-Ḥeerah was guaranteed full control of the area west of the Euphrates. In addition to that, it was of importance for the Muslim forces in their fight against the Byzantines in Syria.[14]

Abu Bakr's plan to reach al-Ḥeerah in the conquests is known in modern military planning as a pincer movement or outflanking with more than one army. This confirms that the conquest of Iraq and the incorporation of the areas on the borders of the Arabian Peninsula by means of jihad was not a pure coincidence or happenstance.[15]

It is clear to the researcher that Abu Bakr's genius in the planning of jihad was based on his focusing on taking decisions with regard to organising expeditions, defining their duties and goals, and telling them how to cooperate and create balances in the theatres of operations. He also gave his commanders freedom to decide how to conduct fighting in whatever way they thought suitable and to choose the methods they would use to deal with whatever developments they faced.[16]

(iv) Self-denial of al-Muthanna ibn Ḥârithah

One of the episodes that is worth mentioning from the jihad in Iraq has to do with al-Muthanna ibn Ḥârithah ash-Shaybâni when he was fighting the enemy in Iraq, leading his people. When Abu Bakr found out about that, he was very pleased and appointed him as commander in the area where he was. That was before Khâlid arrived.

When Abu Bakr decided to invade Persia, he thought that Khâlid was more deserving of leading this mission, so he sent him to lead it; he wrote a letter to al-Muthanna instructing him to join Khâlid and obey him.

Al-Muthanna’s immediate response was to hasten to join Khâlid along with his army. This attitude of al-Muthanna’s is worth mentioning because the size of his army and the fact that he was senior to Khâlid in leading the armies of Iraq did not make him feel arrogant or make him think that he was more deserving of being a leader than Khâlid.[17]

(v) Precautions taken by Abu Bakr with regard to jihad for the sake of Allah

In the letters of Abu Bakr and ‘Iyâd ibn Ghanam were instructions to mobilise those who had fought the apostates and those who had remained steadfast in Islam after the death of the Messenger of Allah (ﷺ); they were not to let anyone join them who had apostatised, until Abu Bakr decided. So no former apostate was allowed to join the campaign[18] in the early days, although they were present later on, once it was proven that they had become steadfast, as will be discussed below.

This attitude on the part of Abu Bakr was based on caution with regard to jihad for the sake of Allah, so that no one would participate in it seeking worldly gain, lest that lead to the failure of the fighters for the cause of Allah and create trouble in their ranks.

This is a lesson that Abu Bakr had learned from the Prophet (ﷺ). It was aimed at ridding the Muslim ranks of contamination and making consistent their goals, so that they would strive sincerely for the sake of Allah. The aim was also to prevent serious setbacks that might occur because of multiple goals. Abu Bakr was very keen to implement this sublime principle even though the Muslim army at that time was in great need of troops. This indicates his complete conviction that what mattered were goals, not numbers.[19]

(vi) Being gentle towards people and issuing instructions to be kind to the peasants of Iraq

Abu Bakr instructed the commanders of his armies to be kind to the peasants of Iraq and the people of the Iraqi lowlands because he was keen for the people to be guided. He was also careful to protect sources of wealth; this was because he knew that the state needed people for development. He also knew that farming was one of the sources of wealth and was strongly connected to people's life and livelihoods.[20]

(vii) "No army in which there is a man like this will ever be defeated"

When Khâlid (رضي الله عنه) asked Abu Bakr for reinforcements during his march to Iraq, Abu Bakr sent al-Qa'qâ' ibn 'Amr at-Tameemi (رضي الله عنه). He was asked, "Are you sending one man to a man whose troops have departed?" He said, "No army in which there is a man like this will ever be defeated."[21]

This intuition on the part of Abu Bakr was proven true by subsequent developments in Iraq. Abu Bakr was most knowledgeable about people and their characteristics and talents.[22]

4.1.2 Battles of Khâlid ibn al-Waleed in Iraq

Soon Khâlid reached Iraq, accompanied by two thousand of those who had fought the apostates. He also mobilised eight thousand men from the tribes of Rabee'ah, and he wrote to three of the commanders in Iraq — Madh'oor ibn 'Adiyy al-'Ajli, Sulma ibn al-Yaqeen at-Tameemi and Ḥarmalah ibn Murayṭah at-Tameemi — instructing them to join him with their troops. They responded and merged their armies until the total number, including the army of al-Muthanna, reached eight thousand. Thus, the total number of the Muslim army reached eighteen thousand.[23] They agreed that the troops should meet at al-'Abilah.[24]

Before Khâlid set out for Iraq, he wrote to Hormuz, ruler of the border town of al-'Abilah, a letter of warning in which he said:

> Become Muslim, and you will be safe, or put yourself and your people under the protection of the Muslims by paying jizyah; otherwise you can only blame yourself. I have come to you with people who love death as you love life.[25]

He used this approach, which was a kind of psychological warfare, to instil fear in the hearts of Hormuz and his troops and to weaken their strength and resolve. When Khâlid drew near the enemy, he divided his army into three parts and told each part to follow a different route. In accordance with an important principle of warfare, that of safety in scattered groups, he did not put them all on the same road. He put al-Muthanna in charge of the advance unit and 'Adiyy ibn Ḥâtim aṭ-Ṭâ'i in charge of the next group. Khâlid set out after them both, promising to meet them in al-Ḥuḍayr (a watering-place belonging to Bâhilah, four miles from Basra),[26] where they would gather to attack the enemy.[27]

The battle of Dhât as-Salâsil

Hormuz heard about the approach of Khâlid (﵁), and he found out that the Muslims were going to rendezvous at al-Ḥudayr. He went there first and put two commanders, Qabâdh and Anooshjân, in charge of his vanguard. When Khâlid heard that they had headed towards al-Ḥuḍayr, he turned away and headed towards Kâdhimah. However, Hormuz got there first and halted by the water, choosing a suitable place for his army. Khâlid came and camped in a place where there was no water. He said to his companions:

> Drop your belongings here, and fight them for the water, for by Allah, the water will come under the control of the party that is more patient and nobler.[28]

The Muslims dropped their belongings, and the cavalry waited whilst the infantry advanced towards the disbelievers. Allah, by His grace and bounty, blessed the Muslims with clouds that sent down rain behind the Muslim lines; they drank from the streams left by the rain, which was a great help to them. This is one of many examples which prove that Allah is with His close friends, the believers, and He supports and helps them.

The Muslims confronted Hormuz, who was so famous for his evil ways that he had become a proverbial example of evil and treachery. He plotted against Khâlid, planning with his garrison that he would go out to fight Khâlid in single combat and then they would all treacherously attack Khâlid. He came out between the two armies and challenged Khâlid. Khâlid came out to fight him. They met and exchanged blows. Khâlid wrestled with him. Soon, the guards of Hormuz charged at Khâlid and surrounded him, but that did not distract him from killing Hormuz.

As soon as the brave hero al-Qa'qâ' ibn 'Amr (ﷺ) realised what was happening, he charged with a group of horsemen against the garrison of Hormuz while Khâlid was fighting them, and they killed them all.[29] Then the Muslims charged after al-Qa'qâ', until the Persians were defeated.

This was the first battle in which the true insight of Abu Bakr was proven, since he had said of al-Qa'qâ', "No army in which there is a man like this will ever be defeated."[30] As for Khâlid, he set the most brilliant example of heroism and steadfastness. He finished off the Persian leader even though he had his garrison around him; they could not save Hormuz. Khâlid kept fighting them until al-Qa'qâ' reached him with some men and helped him to finish them off. The Persians had tied themselves with chains so that they would not flee, but that did not help them at all in the face of the courageous Muslims, and this battle was called Dhât as-Salâsil.[31] ('Salâsil' is the Arabic word for chains).

The Muslims took one thousand camels from the Persians as booty. Khâlid sent expeditions to conquer the forts around al-Ḥeerah, and they captured a great deal of wealth.

Khâlid did not harm the peasants who did not fight him. He treated them kindly, as instructed by Abu Bakr, leaving them on the land that they tilled and allowing them to keep some of the produce and fruits of their labours.

Those who became Muslim were told how much zakâh they had to pay, and those who continued to follow their religion were required to pay jizyah, which was much less than what the Persian land-owners used to confiscate. He did not take the land from its Persian owners; he was fair to those who worked the land, who felt that a new element based on justice and human brotherhood was emerging with this blessed conquest.

Khâlid sent one-fifth of the booty and wealth to Abu Bakr and distributed the rest among the fighters. Among the wealth that he sent to Abu Bakr was the hat of Hormuz; Abu Bakr gave it as a gift to Khâlid as a reward for his good performance.[32]

The battle of al-Madhâr (ath-Thaniy)

Hormuz had written to Chosroes, telling him about Khâlid; Chosroes sent reinforcements under the leadership of Qârin. Hormuz underestimated the Muslim army, though; he rushed to confront them before Qârin arrived, and he and his army were defeated. The remnants fled and joined the army of Qârin. They encouraged one another and pledged to fight the Muslims. They camped in a place called al-Madhâr.

Khâlid had sent al-Muthanna ibn Ḥârithah and his brother al-Mu'anna to follow the defeated remnants. They conquered some fortresses and found out about the arrival of the Persian army. They told Khâlid about that; Khâlid wrote to Abu Bakr to tell him that he was going to march towards them. He set out, ready to fight, so that he would not be caught unawares.

The Muslims met them in al-Madhâr, and they fought. The Persians were very angry and upset by what had happened to them before that. Their leader Qârin came out and called for single combat. Khâlid wanted to go out, but Ma'qil ibn al-A'mash ibn an-Nabâsh beat him to it and killed Qârin. Qârin had appointed Qabâdh in charge of his right flank and Anooshjân in charge of his left flank; they were two commanders who had been present in the previous battle and had fled from there.

Two of the Muslim heroes charged at them, and Qabâdh was killed by 'Âṣim ibn 'Amr at-Tameemi. Fighting between the two sides grew intense, but the Persians were defeated after the death of their leaders. Thirty thousand of them were killed, and the rest embarked on ships and fled; water prevented the Muslims from pursuing them.

Khâlid stayed in al-Madhâr; he left the booty to the one who had taken it, no matter how great it was, and he divided the fay'. From the khums, he rewarded some who had performed well, and he sent the rest of the khums to Madinah.[33]

The battle of al-Waljah

After news of the Persian defeat at al-Madhâr reached Chosroes, he sent al-Andarzaghar at the head of a huge army, followed by another army led by Bahman Jâdhawayh. Al-Andarzaghar set out from al-Madâ'in until he reached Kaskar, from which he headed towards al-Waljah. Bahman Jâdhawayh set out, following a route through the middle of the Iraqi lowlands, intending to trap the Muslim army between him and al-Andarzaghar. On his way, he managed to collect a number of helpers and chieftains. The Persian forces gathered in al-Waljah, and when al-Andarzaghah felt that he had assembled a great army, he decided to march towards Khâlid.

Khâlid was in ath-Thaniy (a place near Basrah; the name means the bend of a river at the foot of a mountain). When he heard about the Persians gathering and camping in al-Waljah, he decided that it was best for the Muslims to attack this large number from three directions. The aim was to scatter them so that this initiative would take the Persians by surprise and throw them into chaos. He started making preparations to carry out this plan of attack. To guarantee his line of reinforcements, Khâlid ordered Suwayd ibn Muqarrin to stay in al-Ḥufayr while he set out with his army until he reached al-Waljah.

After a thorough reconnoitre of the area, he realised that the battlefield would be a vast area of flat ground that was good for fighting and gave room for manoeuvre. Since Khâlid wanted to attack the Persian forces from three directions, he decided to go ahead with his plan; he sent two detachments to lie in wait to attack the Persian hordes from the rear and from two sides. The battle started, and the fighting between the two sides grew fierce. Khâlid intensified his attack from the front at the same time as the two detachments that were lying in wait launched an attack on the enemy's rear, inflicting a great defeat on them.

Al-Andarzaghah fled with a number of his men, but they died of thirst.[34] Khâlid stood and addressed the people, encouraging them to carry on their campaign in Persian territory and suggesting to them that there was nothing to go back to in the Arab lands. He said:

> Do you not see how much farmland there is here? By Allah, were it not that we are obliged to strive in jihad for the sake of Allah and call people to Islam, and if the only aim was to better our lives, wisdom would dictate that we should fight for this fertile land so that it would be under our control and we could bid farewell to hunger and scarcity…

He took the khums from the booty and shared out the other four-fifths; he sent the khums to Abu Bakr. He took captives from among the women and children of the fighters; he let the peasants remain on the farmland in return for the jizyah.[35]

The battle of Ullays and the conquest of Amgheeshiya

In this battle, some of the Christian Arabs joined the Persians and helped them against the Muslims. Their commander was 'Abdul-Aswad al-'Ajli; the Persian commander was Jâbân, who had been instructed by Bahman Jâdhahwayh not to engage with the Muslims unless they attacked first.

When Khâlid heard about the gathering of Arab Christians and the Arabs of ad-Dâhiyah from al-Ḥeerah, he marched towards them, eager to engage with them. However, he did not realise that the Persians had joined these Arab hordes.

When the Muslims came, Jadhân told his troops to confront them. They made a show of not being worried or afraid of Khâlid; they called for food to be served. Khâlid, however, did not let them enjoy their meal, and fierce fighting ensued. The enemy was buoyed up by their expectation that Bahman Jâdhawayh would join them with large numbers of reinforcements. However, the Muslims remained steadfast in this fierce battle.

When the people were defeated and were driven from their camp, the Muslims ceased their pursuit and entered the camp. After Khâlid had finished at Ullays, he marched to Amgheeshiya, whose people had left in haste and scattered throughout the land. Khâlid ordered for it to be destroyed; thus, everything within its boundary was destroyed. They captured from it booty such as they had never captured before; the share of each horseman was fifteen hundred dirhams, in addition to the booty granted to those who performed well.

When the khums and the news of the victory and what Khâlid and the Muslims had done reached Abu Bakr, he said:

> O Quraysh — telling them the news — your lion attacked the [Persian] lion and took his meat. Have women become unable to give birth to men like Khâlid![36]

The conquest of al-Ḥeerah

Marzabân, ruler of al-Ḥeerah, knew what Khâlid had done to Amgheeshiya. He was certain that he was coming to attack him, so he prepared himself for that. He sent out an army led by his son and soon followed him. He instructed his son to block the Euphrates so that the Muslim ships would be unable to move. This took the Muslims by surprise, and they became very distressed. They sent the peasants to find out what was happening; they told them that it was essential to unblock the river so that the water could flow. What did Khâlid do?

Khâlid took some of the cavalry and headed towards the son of Marzabân; he encountered some of his cavalry, taking them by surprise, and defeated them in al-Maqar. Khâlid moved on before the news of that could reach Marzabân, and he encountered some of the son's troops at the mouth of the Euphrates. He fought them and defeated them; thereafter, he unblocked the river and let the water flow. Then Khâlid went back to his troops and headed towards al-Ḥeerah.

Marzabân learned of the death of his son and the death of Azadsheer, and he became terrified. He crossed the Euphrates and fled without fighting, and Khâlid camped in his place. The people of al-Ḥeerah were holed up in their fortresses. Khâlid let his cavalry enter this city and implemented his plan with regard to the fortresses of al-Ḥeerah that were to be besieged.

Khâlid (رضي الله عنه) instructed his commanders to call the people to Islam. If they responded, they were to accept that. If they refused, they were to give them respite for one day. He also instructed them not to give any chance to the enemy against them; rather they were to engage with them and not prevent the Muslims from fighting the enemy. They did that, and the people chose to fight. They threw stones at the Muslims, who showered them with arrows and launched an attack against them, breaking through the fortresses and attacking the houses.

The priests called out, "O people of the fortresses, nothing is killing us except you!"

The people in the fortresses called out, "O Arabs, we shall accept one of three things, so stop fighting us."

The prominent people came out of the fortresses, and Khâlid met each group on its own. He criticised them for their actions, and they made a peace deal with Khâlid in return for paying the jizyah; they agreed to pay one hundred and ninety thousand dirhams. Khâlid sent news of the conquest and the gifts to Abu Bakr, who accepted the gifts and counted them as part of the jizyah from the people of al-Ḥeerah, refraining from taking more than what was prescribed in Islamic jurisprudence. He put an end to the Persian traditions that were used as tricks to steal the people's wealth.[37]

The conquest of al-Ḥeerah was a valuable military achievement that raised the Muslims' hopes of conquering Persia because of the geographical and political importance of this location with regard to Iraq and Persia. The leaders of the Muslim armies took it as a base or headquarters from which the Muslim armies could receive instructions to attack or defend, and from which reinforcements could be sent. They also made it a general base from which to run the affairs of those who came under Muslim rule.

Khâlid sent his workers, who were in charge of various areas, to collect the tribute and jizyah; he sent his commanders to guard the borders. He himself stayed there for a while until the stability and organisation that he wanted to achieve were complete. News about him reached the chieftains and prominent people, and they came to make peace deals with him, until there was no village left in the lowlands of Iraq or on its borders that did not either support the Muslims or have a covenant with them.[38]

Letter sent by Khâlid to the elite and common folk of Persia

Khâlid (رضي الله عنه) decided to fight the Persians in their own territory after things settled down in Iraq. His rear was secured with the retreat of Persian authority over the Arabs in the area between al-Ḥeerah and the Tigris. During this period, the Persians were faced with serious division among themselves with regard to who they should appoint over them after the death of their Chosroes (leader), Azadsheer. Khâlid took this opportunity to write to their elite, saying:

> From Khâlid ibn al-Waleed to the kings of Persia. Praise be to Allah, Who caused your affairs to disintegrate, weakened

> your position, divided you, took your wealth away from you and lessened your glory. When my letter reaches you, become Muslim and you will be safe, or make a covenant with us and agree to pay the jizyah. Otherwise, by Allah, besides Whom there is no other god, I shall march to you with people who love death as you love life and who desire the hereafter as you desire this world.[39]

He also wrote to the ordinary citizens, saying:

> From Khâlid ibn al-Waleed to the prominent people of Persia: Praise be to Allah Who has diminished your power, divided you, weakened you, taken your wealth away from you and lessened your glory. When my letter reaches you, become Muslim and you will be safe, or make a covenant with us and agree to pay the jizyah; otherwise, by Allah besides Whom there is no other god, I shall march to you with people who love death as you love life and who desire the hereafter as you desire this world.[40]

With the conquest of al-Ḥeerah, half of Abu Bakr's hopes to conquer and subjugate Iraq in preparation for attacking the Persians in their own territory were fulfilled. Khâlid ibn al-Waleed (ﷺ) undertook his mission in the best manner; he reached al-Ḥeerah in record time, and his struggle with the enemy began in the month of Muḥarram 12 AH, with the battle of Kâdhimah. It ended with the conquest of al-Ḥeerah in the month of Rabee' I in the same year.[41]

The conquest of Anbar (Dhât al-'Uyoon)

Things settled down for Khâlid (ﷺ) in that area, and he appointed al-Qa'qâ' ibn 'Amr at-Tameemi (ﷺ) in charge of al-Ḥeerah. Then he mobilised his army to go and help 'Iyâḍ ibn Ghanam, whom Abu Bakr had sent to conquer Iraq from the north and meet up with Khâlid.

When Khâlid reached Anbar, he found that the people were sheltering in the fortresses behind a trench, and they were looking out at the Muslims from the tops of the fortresses.[42] The Muslims lay siege, and Khâlid ordered his troops to target the eyes of the people of Anbar.

When fighting broke out, the first volley of arrows struck one thousand eyes, which is why this battle was called Dhât al-'Uyoon.[43] (*'Uyoon* is the Arabic word for eyes.)

Khâlid breached the trench that surrounded Anbar in a very clever manner: he took the weak and sick camels belonging to the army and slaughtered them, and then he filled the narrowest part of the trench with the camel carcasses, which the Muslims used as a bridge to cross the trench and reach the enemy, who retreated into the fortress.[44]

Shirâz, the commander of the Persian troops, was forced to accept a peace deal in which he stipulated to Khâlid that he should be allowed to leave Anbar with some of his horsemen to guard him. Khâlid accepted that on condition that he would not take any property or wealth with him.[45]

'Ayn at-Tamr

Khâlid appointed az-Zabarqân ibn Badr as governor of Anbar. He went to 'Ayn at-Tamar, where he found 'Aqqah ibn Abi 'Aqqah with a large group from the tribes of at-Tamar, Taghlib and Iyâd and their allies; also with them was the Persian Mahrân with his forces.[46] 'Aqqah asked Mahrân to let him fight Khâlid, saying to him, "The Arabs know best how to fight the Arabs; leave us and Khâlid (to fight)."

He agreed and said to him, "If you need us, we will help you." The Persians criticised their leader for that, but he said, "Let them be. If they defeat Khâlid, that is what you want, and if they are defeated, we will fight Khâlid after they (the Muslims) have grown weak and we are still strong." They acknowledged that his insight was deeper.

Khâlid marched and was met by 'Aqqah. When they faced one another, Khâlid commanded the two flanks of his army, "Stay where you are; I am going to attack." He ordered his garrison to follow him from behind; he attacked 'Aqqah when he was still drawing up his ranks and captured him. The army of 'Aqqah was defeated without any fighting, and many were taken captive.

Later, Khâlid headed to the fortress of 'Ayn at-Tamar. When Mahrân heard of the defeat of 'Aqqah and his army, he left the fortress and fled. The remnants of the Christian Bedouins came back to the fortress and found it open; they entered it and fortified themselves there.

When Khâlid came, he besieged them strongly. When they saw that, they asked for a peace deal. However, he refused unless they agreed to accept whatever Khâlid ruled concerning them. They agreed to that and were put in chains. Khâlid took control of the fortress. He issued orders that 'Aqqah and those who had been captured with him should be executed, along with those who had agreed to accept his verdict. He took all the contents of that fortress as booty.

In the church that was inside the fortress, he found forty boys who were learning the Gospel; they had been locked inside. Khâlid broke down the door and shared them out (as slaves) among the commanders and well-off people. Ḥamrân, later the freed slave of 'Uthmân ibn 'Affân, was one of them. Another was Sireen, father of Muhammad ibn Sireen, who was taken by Mâlik ibn Anas. There were others who became well-known freed slaves; Allah willed good for them and their offspring.

When al-Waleed ibn 'Uqbah came to Abu Bakr with the khums, Abu Bakr sent him with reinforcements to 'Iyâḍ ibn Ghanam, who was surrounded in Doomat al-Jandal. When al-Waleed reached him, he found him in an area of Iraq besieging people who had blocked all his routes and had surrounded him.

> 'Iyâḍ said to al-Waleed: Some advice is better than a big army; what do you think about our situation?
>
> Al-Waleed said to him: Write to Khâlid, and he will send reinforcements.
>
> He wrote to him, asking him for reinforcements; his letter reached Khâlid immediately after the battle of 'Ayn at-Tamar. Khâlid wrote back saying: From Khâlid to 'Iyâḍ: Listen to me: hold fast for a while, for soon mounts will come to you carrying courageous lions, expeditions one after another.[47]

Doomat al-Jandal

When Khâlid had finished with 'Ayn at-Tamar, he went to Doomat al-Jandal, leaving 'Uwaymir ibn al-Kâhil al-Aslami in charge of 'Ayn at-Tamar. When the people of Doomat al-Jandal heard that he was coming to them, they sent for their supporters of Bahra', Tunookh,[48] Kalb, Ghassân and aḍ-Ḍajâ'im, who came to them. Ibn al-Ayham was in charge of Ghassân and Tanookh, and Ibn al-Ḥadrajân was in charge of aḍ-Ḍajâ'im.

All the people in Doomat al-Jandal were under two leaders: Ukaydir ibn 'Abdul-Malik and al-Joodi ibn Rabee'ah. These two had a disagreement. Ukaydir said:

> I know best about Khâlid; no one is ever more successful than him, and no one is tougher in fighting than him. No people, no matter how great or small their size, ever confronted Khâlid but they were defeated by him. Obey me and make a peace deal with the people.

They refused, so he said, "I will never support you in fighting Khâlid." He left them.[49]

Khâlid halted outside Doomat al-Jandal, trapping its people and their supporters from Bahra', Kalb and Tanookh between his troops and the troops of 'Iyâḍ ibn Ghanam in a pincer movement.[50] Al-Joodi ibn Rabee'ah marched towards Khâlid with his troops, and Ibn al-Ḥadrajân and Ibn al-Ayham advanced towards 'Iyâḍ with their troops.

The battle took place, and Khâlid inflicted defeat on al-Joodi and his followers whilst 'Iyâḍ managed to defeat Ibn al-Ḥadrajân and his troops with some difficulty. The defeated remnants tried to seek protection in the fortress, but it was already full; the people inside shut the gates and left their own people outside in the open. It was not long before Khâlid attacked the people inside the fortress after breaking down the gate, and he killed many of them.[51]

With the conquest of Doomat al-Jandal, Muslims gained a uniquely important strategic location, because Doomat al-Jandal lay at the point where three roads met, from the Arabian Peninsula to the south, Iraq to the northeast and Syria to the northwest. It was natural that this city would receive so much attention from Caliph Abu Bakr aṣ-Ṣiddeeq (ﷺ) and his troops who were fighting in Iraq, as it was located on the border with Syria. This is the reason why 'Iyâḍ did not leave it; instead he remained there until Khâlid rushed to join him. If Doomat al-Jandal was not subjugated to the Muslims, the Muslims' situation in Iraq would have been fraught with dangers.[52]

The battle of al-Ḥuṣayd

Khâlid ordered al-Aqra' ibn Ḥâbis to go back to Anbar, and he stayed in Doomat al-Jandal. His staying there caused the Persians to think they had an opportunity to defeat him. The Arabs in the area also saw this as an opportunity; they wrote to the Persians, inviting them to join them against Khâlid and avenge the killing of 'Aqqah, whose death they had never forgotten.

Zarmahar set out from Baghdad, accompanied by Roozabah; they headed for Anbar, agreeing to meet in al-Ḥuṣayd (on the borders of Iraq, in the direction of Mesopotamia) and al-Khanâfis. News of that reached az-Zabarqân ibn Badr, who was in charge of Anbar; he asked al-Qa'qâ' ibn 'Amr, who was in charge of al-Ḥeerah in Khâlid's absence, for help. He sent reinforcements led by A'bad ibn Fadaki as-Sa'di (Abu Layla), whom he told to head towards al-Ḥuṣayd, and 'Urwah ibn al-Ja'd al-Bâriqi, whom he told to head towards al-Khanâfis.

When Khâlid found out about the movements of some of the tribes and their desire to join (the Persian) Roozabah in al-Ḥuṣayd, he appointed al-Qa'qâ' in charge of the people in al-Ḥuṣayd, after leaving Iyâḍ ibn Ghanam in charge of al-Ḥeerah during his absence.

When Roozabah found out that al-Qa'qâ' was heading towards him, he asked for help from Zarmahar, who came and joined him. The Muslims met the Persian troops and killed many of them, including Zarmahar and Roozabah, and seized a great deal of booty.[53]

The battle of al-Muṣayyakh

After news of the Muslims at al-Ḥuṣayd reached Khâlid, he ordered the commanders of his troops to meet at a certain time in Muṣayyakh, near Ḥawrât. When they all came together at the appointed time, they attacked some of the tribes, and those who had joined them, from three directions, and inflicted heavy casualties on them.[54]

Khâlid found out about the gathering of some tribes in al-Muthanna (a place near ar-Raqqah [az-Zumayyal] in Diyarbakr) in preparation to fight the Muslims. He took them by surprise in al-Muthanna, attacking from several directions and scattering them. He also attacked those who gathered in az-Zumayyal and inflicted great losses on them.[55]

During this battle, two of the men who were killed had become Muslim and were carrying a letter from Abu Bakr granting them safety, but the Muslims did not know that. They were 'Abdul-'Uzzâ ibn Abi Rahm ibn Qirwâsh, who was killed by Jareer ibn 'Abdullâh al-Bajali, and Labeed ibn Jareer, who was killed by one of the Muslims.

When news of that reached Abu Bakr, he paid their blood money and sent instructions that their children should be treated kindly. Abu Bakr said concerning them, "This is what happens to those who live with people who are at war with the Muslims in their land." In other words, it was their fault for living among the polytheists.[56]

The battle of al-Firâḍ

After Khâlid raised the banner of Islam over Iraq and the Arab tribes submitted to him, he went to al-Firâḍ, where the borders of Syria, Iraq and Mesopotamia met. His aim was to protect his rear and avoid being exposed from the rear when he crossed the Iraqi lowlands to Persia.

When the Muslims gathered in al-Firâḍ, the Byzantines got very angry and sought the help of the nearby Persian troops at the border posts. They responded quickly because they were also angry with the Muslims, who had humiliated them and defeated them. They also sought the help of the Arabs of the tribes of Taghlib, Iyâd and an-Namr, who gave their support because they had not yet forgotten the slaying of their leaders and prominent men. The armies of the Persians, Byzantines and Arabs united against the Muslims in that battle.

When they reached the Euphrates, they said to the Muslims, "Either you cross to where we are, or we will cross to where you are."

Khâlid said, "You cross it."

They said, "Move back and give us room to cross."

Khâlid said, "We will not do that; cross the river lower down from us." That was halfway through the month of Dhul-Qa'dah 12 AH.

The Byzantines and Persians said to one another, "Your kingdom is already lost. This man is fighting for the sake of religion and he is smart and knowledgeable. By God, he will prevail and we will be defeated." However, that did not benefit them at all.

They crossed the river lower down than Khâlid, and when they had all crossed the river, the Byzantines said, "Separate, so that today we can see who fights well and who fights poorly, and what our weak points are." They did that and fought a long and fierce battle before Allah caused them to be defeated.

Khâlid said to the Muslims, "Keep chasing and fighting them, and do not let them off."

The cavalry pursued them and rounded them up using their spears; then when they had gathered them together, they killed them. Tens of thousands of the enemy were killed. Khâlid stayed in al-Firâḍ for ten days and then issued orders to return to al-Ḥeerah.[57]

Thus the Muslims, for the first time, confronted an army that was composed of the Persians, who represented the great state of the east; the Byzantines, who represented the great state of the west; and the Arabs, who were the supporters of both. Despite that, the Muslims inflicted a crushing defeat on them.

Even though it is not as famous as major battles that followed it, this battle is undoubtedly regarded as one of the decisive battles of history because the defeat destroyed the morale of the disbelievers of all backgrounds. It is regarded as the last of the battles that were fought by the 'Unsheathed Sword of Allah', Khâlid ibn al-Waleed (ﷺ), in Iraq.[58] After this battle, Persia's power began to decline, and it was no longer able to develop any military power that could pose a threat to Islam.[59]

4.1.3 Khâlid's Hajj and Abu Bakr's orders to go to Syria; al-Muthanna assumes command of the armies in Iraq

Khâlid's Hajj and Abu Bakr's orders for him to go to Syria

Khâlid stayed in al-Firâḍ for ten days; then he issued orders to go back to al-Ḥeerah on the 25th of Dhul-Qa'dah. He instructed 'Âṣim ibn 'Amr to march at the head of the army, and he ordered Shajarah ibn al-A'azz to bring up the rear. Khâlid pretended that he was marching in the rearguard, but instead he set out with a small group of his companions and headed towards the Sacred Mosque in Makkah.

He went to Makkah via a route that no one had ever travelled before, and he caught up with the Hajj of that year (12 AH). When he returned, he caught up with the rearguard before they reached al-Ḥeerah. Abu Bakr did not know about this until after the pilgrims had returned. He then sent word to Khâlid; he rebuked him for leaving the army[60] and ordered him to go to Syria. Abu Bakr's letter to Khâlid said:

> March until you come to the Muslims who have gathered in Yarmook, for they have reached a stalemate. And do not repeat what you did, for no one could achieve what you could achieve against the enemy, with the help of Allah, and no one could lead the people to victory like you. I congratulate you, Abu Sulaymân, on your sincerity and piety. Keep it up and Allah will grant you what you want. Never develop self-admiration, lest it lead to your loss and doom. Beware of feeling proud of

> what you do, for all blessings come from Allah, and He is the one Who rewards or punishes.[61]

This letter from the wise Caliph (رضي الله عنه) demonstrates the extent of Abu Bakr’s concern for the successful leaders; he offered them sincere advice that would help them succeed and prevail by the grace of Allah.

During the battles in Iraq, it became clear that the Muslim armies had the ability to implement the principles of war such as taking the enemy by surprise, standing up to assaults, besieging the enemy, mobilising forces, keeping morale high, gathering intelligence, and drawing up and executing plans with great and unparalleled strength, precision and care. The man who was nominated to stay in Iraq after Khâlid left was al-Muthanna ibn Ḥârithah ash-Shaybânil; this was because of his great knowledge of the land and his superior skill in fighting the Persians.

Among the things that Abu Bakr said to Khâlid was:

> Leave Iraq and leave in it its people to whom you came, then go with a light force of our companions who came with you to Iraq from al-Yamâmah, and travelled with you on the way or came to you from the Ḥijâz. Go to Syria, where you will meet Abu ‘Ubaydah ibn al-Jarrâḥ and the Muslims who are with him. When you meet him, you are in charge of everyone. Peace be upon you and the mercy of Allah.[62]

Khâlid got ready to march to Syria; he divided the army into two groups: half of them were to go with him to Syria, and half were to stay with al-Muthanna. He put all the Companions in his half, and al-Muthanna said to him:

> By Allah, I shall not stay unless the instructions of Abu Bakr are carried out to the letter, by your taking half of the Companions with you and leaving the other half. By Allah, I only hope

> for victory by virtue of them, but you want to take them all and leave me with nothing.

The letter of Abu Bakr had reached Khâlid before he travelled, telling him whom among the troops he should take with him and whom he should leave with al-Muthanna. He said:

> Khâlid, do not take a strong man unless you leave with them a strong man. If Allah grants you victory, go back to Iraq with them, then you will be in charge again.[63]

Khâlid kept trying to placate al-Muthanna and compensate him for the Companions with tough and prominent fighters who were known for their courage, steadfastness and experience, and al-Muthanna accepted that in the end.[64]

Khâlid mobilised his troops and set out to cross a vast and frightening desert to Syria. The guide, Râfi' ibn 'Umayr, took him via a route that was distinct in its ruggedness, lack of water, absence of landmarks and small number of inhabitants, especially the part that extends between two oases in the wilderness of as-Samâwah, Qarâqir (of Kalb) and Suwa (of Bahra'),[65] but it was the shortest route. Khâlid explained to his troops the reasons that made him prefer this route over others, namely speed and secrecy and taking the enemy by surprise.

On the fifth day, Khâlid's army reached Suwa, which was the first village on the border of Syria, leaving behind the Byzantine garrisons who were stationed on the main routes from Iraq. His march across the desert in five days was one of the amazing calculated risks that succeeded by means of the willpower, faith and courage of this leader.[66]

Khâlid reached Adak, which was on the border of Syria; he attacked it and besieged it, then liberated it after making a peace deal. Then he went to Tadmur, where the people fortified themselves inside the city before they requested safety and he made a peace deal with them. He continued on his way and came to al-Qariyatayn, whose people resisted him, but he prevailed over them. Then he went to Ḥawâreen and marched to a place called ath-Thaniyah, where he put up his banner, which had belonged to the Messenger of Allah (ﷺ) and was called al-'Iqâb. That place became known as Thaniyat al-'Iqâb.[67]

When he passed by 'Adhra', he conquered it by force and captured a great deal of wealth from Ghassân; later, he emerged at the eastern side of Damascus and marched until he reached Qanât Buṣra, where he found the Companions besieging it. Its ruler made a peace deal with him and handed it over to him, and that was the first city of Syria to be conquered, praise be to Allah.

Khâlid sent one-fifth of the booty of Ghassân to Abu Bakr with Bilâl ibn al-Ḥârith al-Muzani. Then Khâlid, Abu 'Ubaydah, Marthad and Shuraḥbeel marched to join 'Amr ibn al-'Âṣ, towards whom the Byzantines were marching. They met him in al-'Arba, in the region of al-Mu'awwar, and the battle of Ajnadayn took place.[68]

Thus, Khâlid ibn al-Waleed succeeded in reaching Syria to help the Muslim armies.

Al-Muthanna ibn Ḥârithah in Iraq after the departure of Khâlid

Al-Muthanna was brave and courageous, dignified and gallant. He was a man of good character and wisdom, with deeply rooted faith and great trust in Allah. He was farsighted and gave precedence to the people's interests over his own; he would join his companions both at times of ease and hardship. He had the talent of making swift and correct decisions; he possessed strong willpower and would take full responsibility in the most dangerous of circumstances. He had confidence in his troops, and they had unlimited confidence in him; he loved them, and they loved him very much.

Abu Bakr's appointment of al-Muthanna over Iraq was entirely appropriate; it indicated Abu Bakr's good judgement of people's abilities and characters.

Al-Muthanna took over the leadership of Iraq from Khâlid. As soon as Chosroes heard that Khâlid had left, he mobilised thousands of troops under the leadership of Hormuz Jâdhawayh and wrote to al-Muthanna, threatening:

> I am sending to you troops from among the wildest people of Persia; they raise chickens and swine, and I am not going to fight you with anyone but them.[69]

Al-Muthanna responded to this Magian with a wise and courageous answer; he said in his letter to Chosroes:

> You can only be one of two things: either you are a transgressor, which is bad for you and good for us, or you are a liar, and the worst of the liars in punishment and shame before Allah and before the people are the kings. From what you say, we may understand that you had no choice but to recruit such people (because you have run out of real soldiers). Praise be to Allah Who has reduced you to the level of seeking help from those who raise chickens and swine.[70]

The people of Persia got scared because of this letter, and they criticised their king for what he had written. Al-Muthanna marched from al-Ḥeerah to Babylon. When al-Muthanna and the Persian army met at aṣ-Ṣarrâh al-Oola, a small river coming from the Euphrates, they fought a very fierce battle. The Persians sent an elephant among the cavalry ranks to disperse the Muslim cavalry, but the Muslim commander al-Muthanna ibn Ḥârithah charged at it and killed it, and he ordered the Muslims to attack.

The battle ended in defeat for the Persians, many of whom were killed. A great deal of wealth was captured from them. The Persians fled in a very bad state, and when they reached al-Madâ'in, they found that the king had died[71] and confusion reigned in Persia. Al-Muthanna pursued the enemies of Allah as far as the gates of al-Madâ'in.

Later, he wrote to Abu Bakr, telling him of his victory over the Persians and asking him for permission to seek the help of the former apostates who had repented. He waited for a long time for a response; Abu Bakr was slow in responding because he was preoccupied with the people of Syria and the wars that were taking place there.

Finally, al-Muthanna himself went to Abu Bakr, leaving Basheer ibn al-Khaṣâṣiyah in charge of Iraq and Sa'eed ibn Murrah al-'Ijli in charge of the garrisons.[72]

When he reached Madinah, he found Abu Bakr on his sick bed, with death approaching. Abu Bakr received him and listened to him, and he was convinced of his opinion. Abu Bakr called for 'Umar ibn al-Khaṭṭâb and told him:

> Listen, 'Umar, to what I am going to tell you, and act upon it. I think that I will die today. If I die, then before the day ends, mobilise the people with al-Muthanna. No calamity, no matter how great it is, should distract you from the affairs of your religion and the instructions of your Lord. You have seen me when the Messenger of Allah (ﷺ) died and what I did, and the people will never be struck by any calamity greater than his death… If Allah grants victory to the troops in Syria, then send Khâlid's companions back to Iraq, for they are its people and the ones to be in charge of it; they are people of strength and courage, and they know how to be tough with the Persians and stand up to them.[73]

4.2

Conquests of Abu Bakr in Syria

Introduction

Muslims have had an interest in Syria since the time of the Prophet (ﷺ). Through physical contact on the battlefield (in Mu'tah), the Muslims were able to estimate the real strength of the Byzantine forces and their methods of fighting. These campaigns also gave the people of Syria the opportunity to find out about the basic principles and aims of this religion; many of the people of that land became believers.

Abu Bakr continued to follow the method set out by the Messenger of Allah (ﷺ); it is for this reason that he insisted, after the death of the Prophet (ﷺ), on sending the army of Usâmah. When Abu Bakr formed the battalions of Dhul-Qaṣṣah, he gave the banner to Khâlid ibn Sa'eed ibn al-'Âṣ and sent him to the borders of Syria; he ordered him to protect the Muslims' rear in Tayma' (a city on the border of Syria, between Syria and Wâdi al-Qura) and not to leave except on his instructions. He was not to fight anyone except those who fought him.

News of that reached Heraclius, the ruler of Byzantium, and he prepared an army of the Arabs who were subjects of Byzantium, from the tribes of Bahra', Sulayḥ, Kalb, Lakhm, Judhâm and Ghassân. Khâlid ibn Sa'eed marched towards them and met them where they were camping, and they dispersed.

He sent news of that to Abu Bakr, who wrote to him, telling him to advance[74] and march towards the Byzantines before they could regroup. He also advised him to keep his line of retreat from the open and not to penetrate deeply into enemy territory. The Caliph's response was, "Advance and do not hesitate, and seek the help of Allah."

Thus, Khâlid advanced until he reached al-Qasṭal on the way to the Dead Sea, where he defeated an army of Byzantines on the east coast of the sea and continued on his way. The Byzantines got angry at that, and they gathered forces that were greater in number than the army that they had gathered at Tayma'. Khâlid saw them gathering and wrote to the Caliph, asking for reinforcements so that he could continue his march.

Abu Bakr sent to him 'Ikrimah ibn Abi Jahl with a different army. ('Ikrimah had come back from Kindah and Ḥaḍramawt via Yemen and Makkah. When he reached Madinah, the Caliph ordered him to go and support Khâlid ibn Sa'eed. 'Ikrimah had allowed the troops who had fought with him in southern Arabia to go home, so the Caliph replaced them with other troops and ordered them to march under 'Ikrimah's banner to Syria.) He also sent al-Waleed ibn 'Uqbah with a different group. When these forces reached Khâlid ibn Sa'eed, he ordered them to attack the Byzantines, and he marched towards Marj aṣ-Ṣafar.

The Byzantine commander Mâhân came down, trying to find an opportunity to attack the Muslims who had headed north of the Dead Sea and had reached Marj aṣ-Ṣafar, east of Lake Tiberias (the Sea of Galilee). The Byzantines took the Muslims by surprise and defeated them. Mâhân encountered Sa'eed ibn Khâlid ibn Sa'eed with a detachment of troops. He killed them and Sa'eed (the son of Khâlid ibn Sa'eed), who was leading them.

News of his son's death reached Khâlid, and he realised that he was surrounded, so he fled with a group of his companions on horseback. 'Ikrimah also managed to withdraw with the rest of the army to the borders of Syria.[75]

4.2.1 Abu Bakr's decision to fight the Byzantines, and glad tidings on the way

Abu Bakr was thinking of invading Syria and was examining the issue from different angles, weighing up the pros and cons.

> Whilst Abu Bakr was preoccupied with that, Shuraḥbeel ibn Ḥasanah, one of the Muslim commanders during the apostasy wars, came to him and said: O successor of the Messenger of Allah, are you thinking of sending some troops to Syria?
>
> Abu Bakr said: Yes, I have been thinking about that, but I did not tell anyone about it, and you must have a reason for asking me.
>
> Shuraḥbeel said: Yes indeed. I had a dream, O successor of the Messenger of Allah. I saw you leading the people through a rugged mountain pass until you climbed one of the high hills and looked out over the people, with your companions with you. Then you descended from that high hill to a smooth plain in which there were crops and villages and fortresses, and you said to the Muslims: Raid the enemies of Allah, and I will guarantee you conquest and booty.
>
> I was among them [the Muslims], and I was a commander with a banner. I headed towards a village; its people asked me for safety, and I granted it to them. Then I found that you had reached a great fortress, and Allah had granted you victory and they had surrendered to you. Allah gave you a seat; you sat on it, and then it was said to you: Allah will support you and grant you victory, so give thanks to your Lord and obey Him. Thereafter, it was recited:
>
> ﴾When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multi-

tudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is the one who accepts repentance and forgives.﴿ *(Qur'an 110: 1-3)*

Then I woke up.

Abu Bakr said to him: May Allah bless you; you have seen a good dream and the outcome will be good, inshallah.

Then he said: You have given me the glad tidings of victory and the news of my death.

Abu Bakr wept and said: As for the rugged mountain pass in which you saw us walking until we climbed the high hill and looked out over the people, this means that we are going to suffer because of this army and this enemy; they are going to suffer too. However, we will prevail over them.

As for our coming down from the high hill to a smooth and flat plain with crops and springs and villages and fortresses, we will come to something easier than the way we were with regard to fertile lands and a life of ease.

As for my saying to the Muslims: Attack the enemies of Allah and I will guarantee to you victory and booty, that refers to the Muslims approaching the land of the polytheists and my encouraging them to engage in jihad and seek reward and booty that will be shared out among them, and they will respond.

As for the banner that was with you, and you headed with it towards one of their villages and entered it, and they asked you for safety and you granted it to them, you will be one of the commanders of the Muslims and Allah will grant you victory.

As for the fortress that Allah enabled me to conquer, that is the front where Allah will grant me victory.

As for the throne that you saw me sitting on, Allah will raise me and lower the polytheists. Allah has said:

﴾And he raised his parents to the throne…﴿ *(Qur'an 12: 100)*

> As for the one who told me to obey Allah and recited the soorah to me, he is giving me news of my death. Allah gave the Prophet (ﷺ) news of his death when He revealed this soorah to him, and he realised that he had been given news of his death.
>
> His eyes flowed with tears, and he said: I shall certainly enjoin what is good and forbid what is evil; I shall certainly strive against those who drifted away from the command of Allah; I shall certainly prepare troops to send against those who associate others with Allah in the east and west of the earth until they say: Allah is One with no partner or associate, or they pay the jizyah with full submission. This is the command of Allah and the Sunnah of His Messenger (ﷺ). If Allah causes me to die, He will not find me helpless or negligent, with no interest in the reward of those who strive in jihad.[76]

This dream came at the right time to motivate Abu Bakr to go ahead and do what he was thinking of. Thus, he called a meeting of the consultative committee about the campaign to Syria. He decided to take action after trusting Allah (ﷻ) and after this dream put him at ease.

4.2.2 Abu Bakr consults people about waging jihad against the Byzantines, and mobilising the people of Yemen

Abu Bakr consults the people about waging jihad against the Byzantines

When Abu Bakr decided to prepare the troops to go to Syria, he summoned ‘Umar, ‘Uthmân, ‘Ali, Ṭalḥah, az-Zubayr, ‘Abdur-

Raḥmân ibn ‘Awf, Sa‘d ibn Abi Waqqâṣ, Abu ‘Ubaydah ibn al-Jarrâḥ and other prominent men among the Muhâjireen and the Anṣâr, from among those who had been present at Badr and others. They came to him, and he said:

> Allah’s blessings cannot be enumerated, and our deeds cannot match His blessings. To Him is much praise for what He has done for you: uniting you, reconciling between you, guiding you to Islam and protecting you from Satan, who no longer has any hope of you associating others with Allah or taking any other god besides Him. The Arabs are one nation, sons of one father and one mother. I wanted to mobilise you to fight the Byzantines in Syria. Whoever dies will die as a martyr, and what is with Allah is better for the righteous. Whoever survives will be defending the faith and will deserve that Allah should grant him the reward of the *mujâhideen* (those who fight for the sake of Allah). This is the decision that I think best; let every one of you tell me what he thinks.

‘Umar ibn al-Khaṭṭâb stood up; he praised and glorified Allah, sent blessings upon the Prophet (ﷺ), and said:

> Praise be to Allah Who writes good to whomever He Wills of His creation. By Allah, whenever we competed in doing good, you beat us, and that is the blessing of Allah that He grants to whomever He will. By Allah, I wanted to meet you to discuss this matter that you have mentioned, but Allah decreed that this should not happen before you mentioned it now. You have made the right decision, may Allah bless you. Send cavalry after cavalry to them, send men after men, troops after troops, for Allah is causing His religion to prevail and is going to grant victory to Islam and its people, fulfilling what he promised to His Messenger.

‘Abdur-Raḥmân ibn ‘Awf stood up and said:

> O successor of the Messenger of Allah, the Byzantines and Banul-Aṣfar are very powerful people. By Allah, I do not think you should send the cavalry in one go; rather send forces to raid the closest part of their land, then send them to raid again and then let them come back to you. If they do that several times, they will harm their enemy and take booty from their land; thus, they will gain more power to fight them. Then send word to those who are far away in Yemen and to the tribes of Rabee'ah and Muḍar, telling them to come to you. If you wish, at that point, you can lead them on campaign yourself, or if you wish, you could appoint someone else to do that.

He sat down, and the people remained silent. Abu Bakr said to them: What do you think, may Allah have mercy on you?

'Uthmân ibn 'Affân stood up; he praised and glorified Allah as He deserves, and sent blessings upon the Prophet (ﷺ), then said:

> What I think is that you are very sincere towards the followers of this religion and you are very concerned about them. When you reach an opinion, I realise it is right and correct and good. So go ahead with your decision, for we trust your decision. (In other words: we do not think that there is any shortcoming in you, and we do not doubt your sincerity.)

Ṭalḥah, az-Zubayr, Sa'd, Abu 'Ubaydah ibn al-Jarrâḥ, Sa'eed ibn Zayd and all those who were present in the gathering of the Muhâjireen and the Anṣâr said:

> 'Uthmân is right; go ahead with whatever decision you have reached, and we will hear and obey; we will never differ with you or doubt your decision.

They said other similar things. 'Ali ibn Abi Ṭâlib (رضي الله عنه) was among the people but did not speak. Abu Bakr asked him: What do you think, Abul-Ḥasan?

'Ali replied:

> I think that you are blessed; you are a man of wisdom who makes the right decisions. Whether you march to them yourself or send someone else, you will be victorious, inshallah.
>
> Abu Bakr said: May Allah bless you; how do you know this?
>
> He said:
>
> I heard the Messenger of Allah (ﷺ) say: «This religion will continue to prevail over all who oppose it until it becomes well established and its people prevail.» (Muslim).
>
> Abu Bakr said:
>
> Subḥân Allâh, how good this hadith is! You have made me happy; may Allah make you happy in this world and the hereafter.
>
> Then Abu Bakr stood before the people. He praised and glorified Allah, remembered Him as He deserves, and sent blessings upon the Prophet (ﷺ). Thereafter, he said:
>
> O people, Allah has blessed you with Islam and has granted you honour by means of jihad and has given you precedence by means of this religion over the followers of all other religions. So prepare yourselves, O slaves of Allah, for a campaign against the Byzantines in Syria. I am going to appoint commanders over you; obey your Lord and do not oppose your commanders. Let your intention and conduct be good and let your food come from lawful sources, for Allah is with those who fear Him, and they are the ones who do good.[77]

Abu Bakr instructed Bilâl to call out to the people: Mobilise for jihad against your enemy, the Byzantines in Syria.[78]

This consultation highlights to us a method used by Abu Bakr in dealing with major issues; he would not take any final decision until he had assembled the decision-makers and consulted them.

When we ponder over the details of this discussion, we find that the Companions (may Allah be pleased with them) agreed with Abu Bakr with regard to launching a campaign against the Byzantines; they only differed as to how this campaign should be done. ‘Umar thought that the armies should be sent one after another until they gathered in Syria, where they could form a large force that could confront the enemy. ‘Abdur-Raḥmân ibn ‘Awf thought that the campaign should start with smaller groups raiding the borders of Syria and returning to Madinah until, when the enemy was scared and weakened, they could send large armies.

Abu Bakr followed ‘Umar’s opinion with regard to this matter, but he also benefited from what ‘Abdur-Raḥmân ibn ‘Awf had suggested with regard to seeking reinforcements from among the Arab tribes, especially the people of Yemen.[79]

Mobilising the people of Yemen

Abu Bakr wrote to the people of Yemen, calling them to jihad for the sake of Allah (ﷻ). The text of this letter was as follows:

> In the name of Allah, the most gracious, the most merciful. From the successor of the Messenger of Allah to those to whom this letter of mine is read, the believers and the Muslims of Yemen: peace be upon you. I praise Allah besides Whom there is no other god… Allah has decreed jihad for the believers and commanded them to mobilise whether they are light [healthy, young and wealthy] or heavy [ill, old and poor] (See *Qur’an 9: 41*), as He mentions in the Qur’an:
>
> ﴾…And strive hard with your wealth and your lives in the cause of Allah…﴿ *(Qur’an 9: 41)*
>
> Jihad is obligatory, and its reward with Allah is great. We have mobilised the Muslims to wage jihad against the Byzantines in Syria, and they hastened to do that; they camped and marched. Their intention in doing so was good, and their share of good is great. So hasten, O slaves of Allah, to do what they hastened to do and let your intention be good,

> and you will have one of two good things: either martyrdom or victory and booty. Allah does not accept words from His slaves without action, and jihad is still ongoing against His enemies until they submit to the religion of truth and accept the rule of His Book. May Allah protect your religious commitment, guide your hearts, make your deeds sincere and grant you the reward of the mujâhideen who are patient and steadfast.[80]

Abu Bakr sent this letter with Anas ibn Mâlik (رضي الله عنه). In this letter, we can clearly see the role of Abu Bakr in encouraging the Muslims and bringing them together to engage in jihad for the sake of Allah. This is what may be called general mobilisation.[81]

Anas ibn Mâlik (رضي الله عنه) carried the message of Abu Bakr to the people of Yemen; he moved about them, tribe by tribe, clan by clan, reading the letter of Abu Bakr to them and urging them to respond quickly. He said:

> Everyone to whom I read this letter and who heard this message gave me a good response and said: We are going to march; regard us as having already done it. Then I came to Dhul-Kilâ', and when I read the letter to him and spoke to him, he called for his horse and his weapon and mobilised his people immediately, with no delay; he issued instructions to camp at a certain place, and we did not leave until he had camped there along with large numbers of the people of Yemen. He stood up to address them, and among the things he said to them was: Your righteous brothers have called you to fight the polytheists and attain great reward; let those who want to mobilise come with me right now.[82]

Anas ibn Mâlik (رضي الله عنه) returned on about 11 Rajab 12 AH and gave Abu Bakr the glad tidings that the people were coming. He said to him, "There have come to you, unkempt and dusty, the heroes, brave men and knights of Yemen; they have come to you with their children, womenfolk and wealth."[83]

Just a few days later, on about 16 Rajab 12 AH, Dhul-Kilâ‘ al-Ḥimyari and his people arrived. This quick response was not limited to the people of Ḥimyar, though; all of those who came from Yemen were of the same level.[84]

When the people of Yemen came to Madinah and visited Abu Bakr in the mosque, they heard the Qur'an. Their skin tingled; they were deeply moved and began weeping from fear of Allah. Abu Bakr also wept and said, "We were like this, and then our hearts grew hard."[85]

When Dhul-Kilâ‘ al-Ḥimyari saw Abu Bakr, he found him to be a slender, slim-faced old man wearing a coarse garment with no adornment, nothing except piety illuminating his white face.

Dhul-Kilâ‘ came to Abu Bakr from Yemen; behind him and around him were one thousand slaves on horseback. On his head was a crown, his suit was encrusted with shining jewels, and his cloak glittered with golden threads and was adorned with pearls, rubies and corals. When he saw how Abu Bakr was dressed — his attitude of asceticism, humility and piety, and his great dignity, Dhul-Kilâ‘ and the other leaders with him were deeply moved and decided to be like Abu Bakr; they took off the fine garments they were wearing.[86]

Dhul-Kilâ‘ began to dress like Abu Bakr, until he was seen one day in one of the marketplaces of Madinah with a sheepskin on his shoulders. His clan was alarmed and said to him, "What a scandal you are causing for us among the Muhâjireen and the Anṣâr!"

He said, "Do you want me to be a tyrant in the jâhiliyah and in Islam too? No, by Allah, obedience to the Lord cannot be achieved except with humility and shunning worldly adornments."[87]

The kings of Yemen did the same as Dhul-Kilâ‘ al-Ḥimyari had done; they gave up their crowns that were heavily adorned with gems; they abandoned their velvet clothes that were embroidered with threads of gold and decorated with rubies, pearls and coral. They bought coarse clothing from the market of Madinah and Abu Bakr put in the state treasury all the precious stones that they gave up.[88]

Abu Bakr was the best representative of Islam during his lifetime. The way he lived his life called people to Allah (ﷻ). The best way of presenting advice is to show it in the way you are and to let people see it; it is not just a matter of words. The best of advisers are those who advise by their deeds, not by their words.

When the kings of Yemen saw Abu Bakr, the successor of the Messenger of Allah, the ruler of Arabia, walking in the marketplace wearing an ordinary long robe and cummerbund, they realised that there was something more important than garments embroidered with gold and adorned with pearls, namely being a man of dignity. They strove to emulate Abu Bakr; they felt shy before Allah and before people to meet the successor of the Messenger of Allah wearing crowns and cloaks and jewels. They lost interest in their worldly adornments, and their arrogance was extinguished.

May Allah have mercy on Abu Bakr; great was his humility and indeed, he was humble in his greatness.[89]

4.2.3 Abu Bakr gives banners to the commanders and dispatches the armies

When Abu Bakr decided to send the armies to Syria, he called the people to jihad and gave the banners to the four armies he sent to conquer Syria, as follows:

The army of Yazeed ibn Abi Sufyân

This was the first army to arrive in Syria; its mission was to reach Damascus and conquer it and to help the other four armies if necessary. In the beginning, Yazeed's army was composed of three thousand; later, the Caliph sent reinforcements until he had nearly seven thousand men with him. Before the army of Yazeed left, Caliph Abu Bakr gave him instructions in very eloquent terms that contained great wisdom in the field of war and peace. He went out with him walking to bid him farewell, and gave him the following advice:

> I have appointed you in order to test you and try you and see what kind of a man you are. If you do well, I will confirm you in your post and add more to your authority, but if you do badly I will dismiss you. You must fear Allah, for He sees what is in your heart as He sees your outward appearance. The closest of people to Allah are those who have the greatest faith in Him; the closest of people to Allah are those who strive hardest for His sake. I have appointed you in place of Khâlid (meaning Khâlid ibn Sa‘eed ibn al-‘Âṣ, who had asked Abu Bakr to let him go). Beware of the tribal attitude of jâhiliyah, for Allah hates it and He hates its people. When you lead your troops, be kind to them; always be cheerful with them and promise them good. When you exhort them, be concise, for talking a great deal makes people forget some of it. Be righteous and good, and people will be good to you. Offer the prayers on time, bowing and prostrating properly with full focus and presence of mind. If the envoys of your enemy come to you, honour them but do not let them stay too long, so that they will leave your camp without learning much about it. Do not show them around lest they see your weak points and learn something about you. Receive them in a place where they can see the power of your troops, and do not let any of those who are with you speak to them; you should be the one to speak to them. Do not expose your secrets lest that cause trouble for you. When you seek advice, speak honestly and you will be given proper advice. Do not withhold information from the one from whom

you are seeking advice lest that be detrimental to your aims. Stay up at night talking to your companions, and you will find out what is going on. Have a lot of guards around your troops and locate them throughout the camp; check on them frequently where they are guarding without them realising it, then whoever you find neglecting his guard duty, discipline him and punish him without going to extremes. Make their shifts at night and make the first shift longer than the last, because it is the easiest, as it is closer to the day. Do not hesitate to punish the one who deserves it, but do not hasten to do that or seek reasons not to do it. Do not be heedless about what is going on among your troops that could lead to corruption, but do not spy on them, thus exposing them. Do not disclose people's secrets; be content with them as they appear to be. Do not sit with those who like to waste time; rather sit with people who are sincere and loyal. Be steadfast when meeting the enemy [in battle] and do not be cowardly lest you cause the people to be cowardly. Avoid stealing from the war booty, for it brings one closer to poverty and wards off victory. You will find some people who have devoted themselves to worship in hermitages; leave them alone to what they have devoted themselves to.

Ibn al-Atheer said, "This is among the best and most beneficial advice to people in authority."[90]

What we learn from this advice:

- A position of authority is not absolute; it is connected to one's performance and success. It is the duty of the individual in the higher position of authority to dismiss those who perform poorly. Being aware of this motivates the one who holds a position to multiply his efforts and do his utmost to reach the highest level of success. If he takes his position for granted, he may be inclined to become lazy and get distracted by worldly gains, thus undermining his performance and exposing those under his authority to various kinds of corruption, disorder and conflict.

- Fear of Allah is the most important factor for success in any field; this is because Allah sees people's outward performance and their inward reality. If they fear Him, that will be reflected in their outward actions. Thus, the person in authority can ward off all causes of corruption and its spread, which usually result from being controlled by emotions and whims and desires that are not restrained by fear of Allah.
- He warned him against blind loyalty to one's forefathers and people since this might cause a person to drift away from the straight path, especially if the forefathers were astray. Moreover, it weakens the sense of belonging to the Muslim Ummah, which is brotherhood for the sake of Allah.
- Speaking briefly and concisely when exhorting people; a lot of talk causes the listener to forget some of it, which defeats the purpose. The listener may be distracted by the eloquence of the speaker — if he is eloquent — from understanding what he is saying and benefitting from his exhortation. Also, if the speaker is not eloquent, the listener will get bored and will not pay attention.
- If the person in authority is good and righteous, checks his own faults and makes himself a good example for others, this will cause the people under his authority to become good.
- Paying attention to establishing the prayer properly, with correct performance, focus and presence of mind, complete in word and deed, and with full humility, remembering that one is standing before Allah. Prayer is regarded as a refuge for the Muslims during times of calamity.

- Honouring the envoys of the enemy if they come, whilst being cautious of them and preventing them from discovering any facts about the Muslim army. Honouring them is a way of calling them towards Islam; however, they should be shown the strength of the Muslim army as part of psychological warfare.[91]
- Safeguarding secrets and not disclosing them carelessly, especially with regard to the public affairs of the Muslims.
- Seeking consultation in a proper manner is more important than worrying about disclosing hidden facts about the issue in question. The person who is consulted, no matter how wise he is, will not be able to give proper advice unless the matter becomes very clear to him. If the one who is seeking advice withholds some details about the issue in question, he will only harm himself; the advice may not be appropriate and he may be harmed by accepting advice that is not based on proper understanding.
- The leader, or anyone who is in a position of authority, has to mix with those he is in charge of at all levels, so that he will understand their affairs. This will greatly help him in understanding their problems and hastening to find solutions. A person in authority who lives in isolation and mixes only with a few senior figures can only get information through these few people; they may not disclose matters in detail or may depict things as other than they really are.
- Paying attention to guarding the Muslims against danger. It is important to choose guards who are honest and smart, but it is essential to check on them so that the Muslims will not be attacked through the point that they are guarding.
- When punishing offenders, the person in authority should be moderate; he should not be lenient and forego punishing the

one who deserves it, lest that encourage him to offend further and encourage others to commit offences. At the same time, he should not be unduly harsh in punishment, lest that turn the people against him and lead to discontent and resentment within the army. His punishment should be wise, balanced, farsighted and careful, so that it will achieve its disciplinary purpose without stirring up trouble or leading to criticism and discontent.[92]

- The person in authority should be alert and aware of everything that is going on within the framework of his responsibility, so that people will feel that there is some concern for their affairs and so that those who are doing good will do more, whilst those who are doing evil will be deterred. This should be done without spying on them, because that is regarded as exposing them and may cause a breakdown in the bond of friendship, admiration and gratitude between the man in authority and those under his care. As long as this bond exists, it prevents offenders from committing offences that lead to corruption and chaos in society; however, if this bond is severed and there is no fear of Allah, the main barriers that prevent people from following their whims and desires will be destroyed. Thereafter, it will become difficult to deal with things.
- The person in a position of authority should be keen to spend time with people who are sincere, honest and wise. If he sometimes hears from them criticism and advice that he dislikes, he should realise that this is good for him and for those over whom Allah has appointed him in charge. He should not spend time with those whose aims are idle pursuits and worldly goals; even if he feels comfortable with their talk and their praise, they are only distracting him from focusing on serious matters.

- The leader should show courage when meeting the enemy; cowardice on his part will influence his troops, and that will lead to failure and defeat.
- The leader should avoid stealing from the war booty before it is shared out. This has to do with times of war; in times of peace, the leader should avoid deriving any worldly benefits from his work that are not permissible for him according to Islamic jurisprudence, such as accepting bribes.

From the above, it becomes clear to us how sublime were the instructions given by Abu Bakr to one of his commanders. These instructions highlight to us how his mind was focused on the Muslims' issues and how he would anticipate what his commanders might be faced with; thus, he sought to offer them advice that would benefit them, help them avoid getting into trouble, and solve problems if they arose.

This advice also sheds light on the conduct and attitude of Abu Bakr in various situations. If you think about the way he ran the Muslims' affairs, you will find that he was a brilliant politician. If you see how he gave instructions to military leaders, you will find that he was a man who excelled in matters of war, and it was as if he was with the commanders in the field. If you see his compassion and how he softened people's hearts, you will find that he was a man who excelled in calling people to Allah; he was a man who was compassionate towards the believers. He would raise in status people who performed well and were sincere; he could recognise people's qualifications and abilities. He was also stern towards the enemies of Allah: the hypocrites and polytheists.[93]

The army of Shuraḥbeel ibn Ḥasanah

Abu Bakr aṣ-Ṣiddeeq (﵁) set the time for Shuraḥbeel's departure; it was three days after the departure of Yazeed ibn Abi Sufyân.

> On the third day, Abu Bakr bade farewell to Shuraḥbeel and said to him: O Shuraḥbeel, did you not hear my advice to Yazeed ibn Abi Sufyân?
>
> He answered: Yes.
>
> He said: I give you the same advice, and I advise you of some matters that I did not mention to Yazeed. I advise you to pray on time, to be patient and steadfast in the battlefield until you prevail or are killed, to visit the sick and attend funerals, and to remember Allah a great deal in all situations.
>
> Shuraḥbeel said: Allah is the One Whose help we seek, and whatever Allah wills will happen.[94]

The army of Shuraḥbeel numbered between three and four thousand. Abu Bakr instructed him to march to Tabook and al-Balqa', then to Buṣra, which was the final destination. Shuraḥbeel set out towards al-Balqa' and did not encounter any resistance worth mentioning. On his left flank was the army of Abu 'Ubaydah and on his right flank was the army of 'Amr ibn al-'Âṣ in Palestine. He penetrated deeply into al-Balqa'; when he reached Buṣra, he besieged it but was not able to conquer it, because it was a well fortified centre.[95]

The army of Abu 'Ubaydah ibn al-Jarrâḥ

When Abu Bakr decided to send Abu 'Ubaydah ibn al-Jarrâḥ with his army, he summoned him and bade farewell to him. Then he said:

> Listen as the one who wants to understand what is said to him, and then act upon what he is instructed to do. You are going out leading noble people, the most prominent Arabs, the righteous Muslims and those who were knights during the jâhiliyah. At that time they fought for tribal reasons, but today they are fighting because they seek Allah's rewards, with good in-

> tentions. Be kind to those who are with you, treat those who are with you equally and seek the help of Allah, for Allah is sufficient as helper. Trust Allah, for Allah is sufficient as disposer of affairs. Leave tomorrow, if Allah wills.[96]

His army numbered somewhere between three and four thousand, and its intended destination was Homs. Abu 'Ubaydah set out from Madinah, passing through the Wâdi al-Qura before he emerged at al-Ḥijr (Madâ'in Ṣâliḥ). Then he went to Dhât Minâr, then Zeeza, from where he went to Mu'âb, where he encountered an enemy force. He fought them before they made a peace deal with him; this was the first peace deal made in Syria. Thereafter, he continued his march towards al-Jâbiyah.[97]

This army was the left flank of the first army and the right flank of the second army.[98] Accompanying Abu 'Ubaydah ibn al-Jarrâḥ was one of the most famous knights of the Arabs, Qays ibn Hubayrah ibn Mas'ood al-Murâdi. Before Abu 'Ubaydah set out, Abu Bakr had advised him to rely on Qays, saying:

> There is with you a great and noble man, one of the knights of the Arabs. The Muslims cannot do without his opinion, advice and strength in war. Bring him close to you, be kind to him and show him that you cannot do without him and that you think highly of him; by doing so, you will get his advice and his efforts against the enemy.

Later, Abu Bakr summoned Qays ibn Hubayrah and said:

> I am sending you with Abu 'Ubaydah, the trustworthy one who, if he is wronged, does not wrong others; if he is mistreated, he forgives, and if he is cut off, he upholds ties; he is merciful towards the believers and stern towards the disbelievers. Do not disobey him at all and do not oppose his opinion, for he will never tell you to do anything but good. I have told him to listen to you, so do not tell him to do anything but fear Allah. We heard that you are noble, tough in war, a leader with

> great experience from the time of jâhiliyah in which there was nothing but sin. Now, at the time of Islam, direct your toughness, resolve and vigour against the polytheists, against those who disbelieve in Allah and worship others besides Him, for Allah bestows great reward for that and grants victory to the Muslims.

Qays ibn Hubayrah said:

> If I live and you live, you will hear about me and my care for the Muslims and my striving against the disbelievers that which will please you and make you content.

Abu Bakr said to him: Do that, and may Allah have mercy on you. When Abu Bakr heard about Qays fighting in single combat with two men, both called Baṭreeq, at al-Jâbiyah, and killing them both, he said: Qays spoke the truth and proved his sincerity.[99]

We may note that Abu Bakr motivated Qays ibn Hubayrah and unleashed his hidden potentials; he directed them towards defending Islam and striving in jihad. Undoubtedly, praising great and noble individuals and mentioning their virtues raises their morale and motivates them to make sacrifices.[100]

The army of ʻAmr ibn al-ʻÂṣ

Abu Bakr sent ʻAmr ibn al-ʻÂṣ (ﷺ) with an army to Palestine. He gave him the choice between remaining in the post to which the Messenger of Allah (ﷺ) had appointed him or choosing what was better for him in this world and in the hereafter, unless he preferred to remain where he was. ʻAmr ibn al-ʻÂṣ wrote back to him, saying:

> I am one of the arrows of Islam and you, after Allah, are the one to shoot them and gather them up; so look at the best of them and shoot it [against the enemy].[101]

When he got to Madinah, Abu Bakr told him to go and camp outside the city until he had mobilised people to join him. A number of the nobles of Quraysh went out with him, including al-Ḥârith ibn Hishâm, Suhayl ibn 'Amr and 'Ikrimah ibn Abi Jahl. When he was about to set out, Abu Bakr went out with him to bid him farewell, saying:

> 'Amr, you are a man of wisdom and experience and you have good knowledge of war. You are setting out with the nobles of your people and the righteous Muslims, and you are going to join your brothers, so do not withhold any advice from them. There may be good advice that you give in a war that leads to good consequences.

'Amr ibn al-'Âṣ said: I shall certainly be as you think of me, and I shall live up to your expectations.[102]

'Amr set out with his forces, numbering between six and seven thousand, and headed towards Palestine. He took a route along the coast of the Red Sea as far as Wâdi 'Arabah near the Dead Sea. 'Amr organised a reconnaissance force of one thousand and sent them in the direction of the Byzantine advance front; he appointed 'Abdullâh ibn 'Umar ibn al-Khaṭṭâb (ﷺ) in charge of these forces. They clashed with some Byzantine forces and managed to prevail over them and bring back some captives.

'Amr ibn al-'Âṣ interrogated these prisoners and discovered that the enemy army was under the leadership of Ruways, who was trying to take the Muslims by surprise. In the light of this new information, 'Amr reorganised his forces.

The Byzantines launched their attack, but the Muslims managed to withstand and drive the Byzantine forces back after launching a counter-attack; they destroyed the enemy forces and made them flee the battlefield. Muslim horsemen pursued them, and the battle ended with the death of thousands of Byzantine troops.[103]

Abu Bakr had instructed each commander to follow a different route because he thought that it would serve their interest. It seems as if Abu Bakr was following the example of the Prophet of Allah, Ya'qoob (ﷺ)[104] as mentioned by Allah:

﴾And he said: O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.﴿ *(Qur'an 12: 67)*

4.2.4 Stalemate in Syria

The armies that were sent to conquer Syria encountered difficulties in carrying out their mission. This was because they were facing the armies of the Eastern Roman Empire, which were distinguished by their strength and large numbers; they had already built fortresses and citadels to defend the city centres. They used cavalry squadrons in the organisation of their armies. The Byzantines in Syria had two large armies: one in Palestine and the other in Antioch. These two armies were concentrated in six locations, as follows:

- Antioch, the capital of Syria during the Byzantine period.
- Qinnisreen, located between Hama and Aleppo, 25 km southwest of Aleppo. It bordered the northwest part of Persia.
- Homs, the military authority of which extended as far as Tadmur and the Syrian Desert, the northeast part of which bordered Persia.
- Amman, which was the military base of al-Balqa', in which there was a fortified citadel.
- Ajnadayn, the Byzantine military base in southern Palestine, which borders Arabia in the east and Egypt in the west.

- Caesarea in northern Palestine, which was 13 km from Haifa; remnants of this city are still standing.

The general headquarters were located in Antioch and Homs. When the Byzantine leader Heraclius, who was supervising the situation himself from Aelia (Jerusalem), realised that the Muslim armies had penetrated Syria, he issued orders to his forces to head towards the Muslim armies and destroy them. His plan to confront the Muslim armies was as follows:

- The Byzantines were instructed to retreat before the Muslims and yield to them the area on the border between Syria and the Ḥijâz.
- Units of the first army were to regroup in Palestine under the command of Sarjoon.
- Units of the second army were to regroup in Antioch under the command of Theodorus Scholarius.
- These armies were to mobilise and attack the four Muslim commanders one after another; this was aimed at making it easier to destroy the Muslim armies separately.

The Byzantine armies set out according to the plan.[105] The Muslims managed to acquire precise and detailed information on these armies and their intentions, as well as details of the Byzantine plan to destroy the Muslim armies separately; the Muslim commanders corresponded with the Caliph in Madinah. Abu 'Ubaydah wrote to Abu Bakr:

> In the name of Allah, the Most Gracious, the Most Merciful. To the slave of Allah, Abu Bakr, the successor of the Messenger of Allah, from Abu 'Ubaydah ibn al-Jarrâḥ. Peace be upon you. I praise Allah, besides Whom there is no other god. We ask Allah to cause Islam and its people to prevail greatly and to grant them an easy victory. I have heard that Heraclius, ruler of Byzantium, is staying in one of the towns of Syria called

> Antioch and that he has sent for the people of his kingdom, who have gathered around him. They have mobilised in large numbers on all types of horses. I thought that I should inform you of that, so see what you think about it. And peace be upon you and the mercy of Allah and His blessings.

Abu Bakr wrote back to him, saying:

> In the name of Allah, the Most Gracious, the Most Merciful. I have received your letter and have understood what you said in it about Heraclius, ruler of Byzantium. His staying in Antioch is a sign of defeat for him and his companions and of victory granted by Allah to you and the Muslims. As for what you mention about him mobilising the people of his kingdom against you and assembling them in order to fight you, we and you were expecting them to do that. No people give up their power, authority or kingdom without fighting. You know, praise be to Allah, that many of the Muslims have already fought them; they are those who love death as much as their enemy loves life, who hope for great reward from Allah for their fighting, and who love jihad for the sake of Allah more than they love virgin women or their most precious wealth. One of the Muslim men at the time when the help of Allah comes is better than a thousand men of the polytheists. So go ahead and engage with them, and do not worry about those Muslims who are not there with you, for Allah is with you. Nevertheless, I shall send you more reinforcements until you are content and do not want any more, inshallah. And peace be upon you and the mercy of Allah and His blessings.[106]

Yazeed ibn Abi Sufyân wrote to Abu Bakr with the same news as was contained in the letter of Abu 'Ubaydah ibn al-Jarrâh. Abu Bakr also sent a reply to Yazeed, in which he said:

> In the name of Allah, the Most Gracious, the Most Merciful. To proceed: I have received your letter in which you mentioned

> the Byzantine ruler moving to Antioch and stated that Allah has filled his heart with fear of the Muslim armies. Allah — to Whom be praise — helped us when we were with the Messenger of Allah (ﷺ) with fear [cast into the hearts of his enemies] and sent His noble angels as reinforcements to us. The religion that Allah helped us with by instilling fear in the hearts of our enemies is the same religion that we are calling people to today. By Allah, Allah will not treat the Muslims like criminals, or treat those who testify that there is no god but Allah like those who worship other gods alongside Him and devote their worship to other gods. When you meet them, go ahead and engage in battle alongside those who are with you, and fight them (the enemy), for Allah will never let you down. Allah, may He be blessed and exalted, has told us that a small group of us will overcome a large group by His leave. Nevertheless, we will send you reinforcements, group after group, until you are content and do not want any more, inshallah. Peace be upon you and the mercy of Allah.

Abu Bakr sent this letter with 'Abdullâh ibn Qurṭ ath-Thamâli, who went to Yazeed; he read it out to the Muslims, who rejoiced greatly.[107]

A letter came from 'Amr ibn al-'Âṣ about the huge numbers of Byzantines, to which Abu Bakr responded:

> Peace be upon you. I have received your letter in which you have mentioned the huge numbers that the Byzantines have gathered. Indeed Allah did not support us when we were with His Prophet (ﷺ) by means of large numbers. We used to go out on campaigns with the Messenger of Allah (ﷺ) and we would have no more than two horsemen with us; we would take turns riding the camels. On the day of Uḥud, we were with the Messenger of Allah (ﷺ) and we had only one horse, which the Messenger of Allah (ﷺ) was riding; however, Allah

> caused us to prevail and helped us against our opponents. Remember, ‘Amr, that the most obedient of the people towards Allah is the one who hates to sin the most; obey Allah and tell your companions to obey Him.[108]

Departure of Hâshim ibn ‘Utbah ibn Abi Waqqâṣ to Syria

Abu Bakr started sending reinforcements to the Muslim armies in Syria; he sent more men, weapons, horses and what they needed. He summoned Hâshim ibn ‘Utbah ibn Abi Waqqâṣ and said:

> Hâshim, it is a sign of your good fortune that you became one of those from whom the Ummah seeks help in fighting its enemies among the polytheists and one of those whose advice, sincerity, dignity and strength the ruler relies on. The Muslims have sent word to me, seeking help against their enemies. So go to them with those who will join you, and I am going to urge the people to join you. Go to either Abu ‘Ubaydah or Yazeed.
>
> He said: I will go to Abu ‘Ubaydah.
>
> Abu Bakr said: Then go to Abu ‘Ubaydah.

Abu Bakr stood before the people and praised and glorified Allah, and then he said:

> Your Muslim brothers are safe and secure, protected by Allah; Allah has instilled fear of them in the hearts of their enemies. They have fortified themselves in the fortresses and closed the gates to protect themselves from the Muslims. I have received letters from them in which they have told me that Heraclius, the Byzantine king, fled before them until he halted in one of the towns of Syria, in the furthest part of the country. They have sent word telling me that Heraclius has sent troops to them from where he is. I have decided to send to your Muslim brothers reinforcements from among you, so that Allah might

> support them and suppress their enemies and instil fear in their hearts. I urge you to mobilise, may Allah have mercy on you, with Hâshim ibn 'Utbah ibn Abi Waqqâṣ, and seek thereby reward and goodness; if you prevail, victory and booty will be yours, and if you die, martyrdom and honour will be yours.

Then Abu Bakr went to his house, and the people started crowding around Hâshim in large numbers. When their number reached one thousand, Abu Bakr ordered him to march. He went to him and bade him farewell, saying:

> Hâshim, we used to benefit from an old man because of his wisdom, advice and deep insight, and we used to benefit from a young man because of his patience, toughness and chivalry. Allah has combined all these qualities in you while you are still young and have your future ahead of you. When you meet your enemy in battle, be patient and steadfast; remember Allah will record as a righteous deed every step you take, any money you spend and any thirst, exhaustion or hunger you experience for His sake. Allah has mentioned:
>
> ﴿...Indeed, Allah does not waste the reward of the doers of good.﴾ *(Qur'an 9: 120)*

> Hâshim said:
>
> If Allah wills good for us, He will make me like that. I will do my best, and there is no strength except with Allah. I hope that if I am not killed, I will kill and then be killed, if Allah wills.
>
> His paternal uncle, Sa'd ibn Abi Waqqâṣ (رضي الله عنه), said to him:
>
> O son of my brother, do not stab or strike unless you are seeking the Countenance of Allah. Remember that you will soon exit this world and return to Allah; nothing will accompany you from this world to the hereafter except sincere or righteous deeds that you sent ahead.
>
> He responded:

> O uncle, do not fear anything else for me, for then I would be one of the losers, if I made all my travel, my coming and going, my sword and my spear, and my stabbing with my spear and my striking with my sword, in order to show off to people.

He departed from Abu Bakr and followed the route taken by Abu 'Ubaydah until he reached him; the Muslims exchanged glad tidings at his arrival and rejoiced.[109]

Departure of Sa'eed ibn 'Âmir for Syria

Shortly after the departure of Hâshim ibn 'Utbah, Abu Bakr ordered Bilâl to call out to the people, "Mobilise, O Muslims, to go to Syria with Sa'eed ibn 'Âmir ibn Ḥudhaym." Seven hundred men mobilised within a few days.

When Sa'eed ibn 'Âmir wanted to set out with the people, Bilâl came to Abu Bakr and said:

> O successor of the Messenger of Allah, if you freed me so that I would stay with you and so that you could prevent me from seeking what is good for me, I will stay with you. But if you only freed me for the sake of Allah, so that I would be in control of my own affairs and could seek the goodness that would benefit me, let me go so that I may strive in jihad for the sake of my Lord. Doing jihad is dearer to me than staying.
>
> Abu Bakr said:
>
> If you want to go for jihad, I will not tell you to stay. I only wanted you to stay for the adhân, and I will miss you if you leave, Bilâl. However, it is inevitable that we will separate in a separation after which there will be no meeting until the Day of Resurrection. So do righteous deeds, Bilâl, and that will be your provision in this world by means of which Allah will take care of you so long as you are alive and will reward you when you die.

Bilâl said:

> May Allah reward you with good for all your favours and for being a brother in Islam. By Allah, your advice to us to be steadfast in obeying Allah, to adhere to the truth and to do righteous deeds is not something out of the ordinary, but I do not want to give the adhân for anyone after the Messenger of Allah (ﷺ).

Bilâl departed with Sa'eed ibn 'Âmir ibn Ḥudhaym. Abu Bakr had instructed Sa'eed ibn 'Âmir to go and join Yazeed ibn Abi Sufyân; he went and joined him and was present with him in the battles of al-'Arabah and ad-Dâ'inah.[110]

Groups of volunteers for jihad came to Madinah, and Abu Bakr sent them out in different directions. Some of the delegations were people from the villages who were somewhat ignorant and rough. The people of Madinah, both the Companions and their successors (those who knew or met any of the Companions and transmitted hadiths from them), endured the annoying attitude of some delegations who had not received sufficient Islamic education. They told Abu Bakr about what they encountered. However, there is no report of any dispute among them, despite the large number of delegations that came to Madinah. Abu Bakr addressed the community in Madinah:[111]

> We adjure by Allah every Muslim man who hears my request to avoid upsetting these people. Whoever believes that I have any right over him, let him put up with their sharp tongues and the impetuousness that they dislike in them, as long as it does not overstep the mark, for by means of them, Allah will destroy our enemies, the troops of Heraclius and the Byzantines. These are your brothers, so if they are hasty or rough towards you, put up with it. Is that not wiser and better in consequences than punishing them?

The Muslims said: Yes, indeed.

He said: They are your brothers in faith and your helpers against the enemy, and they have rights over you, so put up with them.

Then he came down from the pulpit.[112]

4.2.5 Khâlid heads towards Syria; the battles of Ajnadayn and Yarmook

The leadership of the Muslim armies in Syria was following the movements of the Byzantine forces and was aware of the seriousness of the situation. They held a meeting in Golan, and Abu 'Ubaydah wrote to the Caliph, explaining the situation to him. At the same time, they decided to withdraw from all the land that had already been conquered. They gathered in one place so that they would be able to foil the plans of the Byzantines and force them into a decisive battle in which all the Muslim armies would fight together.

'Amr ibn al-'Âṣ advised the leadership that the place of gathering should be Yarmook; Abu Bakr's opinion turned out to be the same.[113] Thus, they agreed to withdraw, avoiding any engagement with the enemy. Abu 'Ubaydah withdrew from Homs, Shuraḥbeel ibn Ḥasanah withdrew from Jordan, and Yazeed ibn Abi Sufyân withdrew from Damascus. 'Amr ibn al-'Âṣ began a gradual withdrawal from Palestine,[114] but he was not able to withdraw from it until Khâlid ibn al-Waleed came to his help before the battle of Yarmook. He began conducting different manoeuvres in Beersheba because the Byzantines were pursuing him. The Muslims launched a counter-attack, which led to the battle of Ajnadayn (a well-known place in Palestine).[115]

When Abu Bakr received Abu 'Ubaydah's letter explaining the situation, he instructed him to withdraw and assemble in Yarmook. He said:

> Send your cavalry through the villages and plains and put pressure on them by cutting off their food supply, but do not besiege any cities until I send you further instructions. If they attack you, fight back and seek the help of Allah. Any reinforcements that come to them, we will match with our reinforcements.[116]

According to one report, he said:

> The weak point of a force like yours cannot be insufficient numbers; if a force of ten thousand has a weak point, it is because of their sins. Guard against sins and assemble in Yarmook to help one another, and let each man among you lead the prayer.[117]

Abu Bakr's instructions to the armies were to gather and form one army, and to meet the polytheist hordes with Muslim hordes. He said to the Muslims, "You are the helpers of Allah, and Allah will support those who support His cause and will forsake those who turn away from Him."[118]

From the letters of Abu Bakr, we see that he clarified that the main cause of victory for the armies was their obedience to Allah first of all; this is because defeat results from disobedience and sin.

Abu Bakr decided to gather the armies in one place so that the enemy would not take advantage of their being scattered throughout the land in order to weaken and exhaust them one after another. His selection of Yarmook as the gathering point indicates that he had studied the geography of the land at his time and knew its various locations. This is an important principle of warfare, in which Allah guided him.

Abu Bakr decided that Khâlid ibn al-Waleed should move to Syria and assume command of the armies there. The situation in

Syria required a commander who combined the ability of Abu ‘Ubaydah, the cunningness of ‘Amr, the intelligence of ‘Ikrimah and the courage of Yazeed; he needed to be a man of brilliant military capability and decisiveness.[119]

Abu Bakr chose Khâlid ibn al-Waleed. When he wrote to him in Iraq, Khâlid obeyed the instructions of the Caliph and took his army across the desert to Syria. Abu Bakr sent reinforcements one after another to Syria and constantly developed plans to counter the tactical methods of the Byzantines, both psychological and material, that were aimed at distracting Abu Bakr from focusing on his goals. The Byzantine commanders said, “By God, we shall distract Abu Bakr from sending his cavalry to our land.”[120] Abu Bakr’s response was, “By Allah, I shall distract the Christians from the whispers of Satan with Khâlid ibn al-Waleed.”[121]

The instructions of Abu Bakr achieved a number of things, such as uniting the Muslim armies of Syria, uniting the leadership of this army by appointing Khâlid as the supreme commander, and deciding where to meet the enemy. This highlights Abu Bakr’s clear vision in mobilising the armies.

When he sent them from Madinah, they travelled via routes that were relatively far apart. They moved in different formations, either like the heads of spears, or what is customarily known as a fanning-out manoeuvre in modern armies. When the time came for engagement and decisive battle, he brought them together in the place of his choosing. This highlighted his brilliant ability in using the armies, which in modern military terms is called strategy.[122]

Abu Bakr, as commander-in-chief of the Muslim armies, was keen to be present in spirit on the battlefield by giving instructions which were infused with insight, farsightedness, intuition and a quick grasp of the military situation in the battlefield; hence, he was able to move his forces quickly according to the situation and make good choices of commanders who — because of the mutual trust that existed between him and them — could read his mind and sense his wishes and intentions. Thus, there developed in their minds a clear picture of the type of manoeuvre that Abu Bakr would want from them, and they put it into practice as if the Caliph himself was putting it into practice.

Through these methods, the Caliph directed the battles on various fronts as if he were present in each one, in such a way that the armies, both commanders and troops, felt as if the Caliph himself was with them, leading them and directing their movements. Their actions were fully in accordance with what he wanted and in accordance with his instructions and directions.[123]

When Abu Bakr sent word to Khâlid, instructing him to head to Syria and take charge of the armies there, he sent a letter to Abu 'Ubaydah, telling him that he was appointing Khâlid and instructing him to listen and obey. He also explained why he was appointing Khâlid:

> I have appointed Khâlid to fight the Byzantines in Syria, so do not oppose him. Listen to him and obey his commands, for I have appointed him over you. Although I know that you are more virtuous than him, I think that he has skill in war that you do not have. May Allah guide us and you. Peace be upon you and the mercy of Allah and His blessings.[124]

Khâlid's letter to his brother Abu 'Ubaydah crossed the miles from Iraq to Syria; he accepted it fully because of his great faith and his lack of interest in this transient world. This is the text of the letter:

> To Abu 'Ubaydah ibn al-Jarrâḥ from Khâlid ibn al-Waleed:
>
> Peace be upon you. I praise Allah, besides Whom there is no other god. I ask Allah to grant us and you safety on the day of fear and protection in this world. I have received a letter from

> the successor of the Messenger of Allah, instructing me to march to Syria and to assume command of its troops and take charge of its affairs. By Allah, I did not seek that and I did not want it, and I did not write to him about it. You — may Allah have mercy on you — are as you were, and you will not be disobeyed or opposed; no decision will be taken without consulting you. You are one of the leaders of the Muslims; your virtue cannot be denied, and we cannot do without your advice. May Allah perfect His blessing on us and you, and save us by His mercy from the punishment of the fire. Peace be upon you and the mercy of Allah.[125]

The battle of Ajnadayn

Khâlid reached Syria and conquered Buṣra; he met the Muslim commanders: Abu 'Ubaydah, Shuraḥbeel ibn Ḥasanah and Yazeed ibn Abi Sufyân. He studied the military situation in precise detail, and he also examined the situation of 'Amr ibn al-'Âṣ, who was withdrawing along the banks of the Jordan River to meet up with the other Muslim armies and avoid engaging with the Byzantine army that was pursuing him.

The commander of this army was trying to lure 'Amr's army into a decisive battle, but 'Amr was being cautious. He was totally aware that it was not in his interest to engage in such a battle, because his army numbered no more than seven thousand, whereas the Byzantine army numbered almost seventy thousand.

After studying the military situation, Khâlid determined that he had two options. One was to hasten and join 'Amr's army and enter with him into a decisive battle to destroy the main Byzantine force. The second option was to stay where he was and tell 'Amr to join him; thereafter, they would wait for the Byzantine forces that were marching towards him from Damascus and engage in a decisive battle.

Khâlid preferred the first option. Defeating the Byzantine army in Palestine and destroying it would protect the Muslims' line of retreat and strengthen their position; it would put them in a position from which they would be able to threaten the Byzantine army and make them expect a Muslim attack from the rear. They would be forced to take precautions to protect themselves, which would distract some of their forces and put them on the defensive after they had been on the offensive.

Thus, he came down from Yarmook to the plain of Palestine, after issuing orders to 'Amr to withdraw gradually, luring the Byzantine army until he could join Khâlid, whereupon they would both attack the Byzantines. Thus, 'Amr withdrew to Ajnadayn.[126]

With the arrival of Khâlid's forces, the Muslim army numbered thirty thousand. Khâlid's arrival came at the right time. As soon as 'Amr's forces attacked the Byzantines, Khâlid also attacked with his main forces, and there was an intense battle. The military skill of the two commanders — Khâlid and 'Amr — played a major role in achieving a decisive victory, as a special force was sent that penetrated the enemy ranks until they reached the Byzantine commander and killed him. With the killing of the commander, the Byzantine resistance collapsed, and they fled in all directions.[127]

Ajnadayn was the first major battle in Syria between the Muslims and the Byzantines. When news of the defeat reached the Byzantine ruler Heraclius in Homs, he realised the extent of the calamity.[128]

Khâlid ibn al-Waleed wrote to Abu Bakr, telling him of the victory that Allah had granted to him and the Muslims, saying:

> To the slave of Allah, Abu Bakr, the successor of the Messenger of Allah, from Khâlid ibn al-Waleed, the 'Sword of Allah' unsheathed against the polytheists. Peace be upon you. I praise Allah, besides Whom there is no other god. I inform you, O

> Ṣiddeeq, that we met in battle with the polytheists, who had gathered a huge army against us in Ajnadayn. They raised their crosses, opened their books and swore by God that they would not flee until they had killed us or driven us out of their land. We went out to them, putting all our trust in Allah. We fought them with spears before we unsheathed our swords; we fought them in every mountain pass where we found them. I praise Allah for causing His religion to prevail and humiliating His enemy, and for His blessings to His close friends. Peace be upon you and the mercy of Allah and His blessings.

When the letter reached Abu Bakr, he rejoiced and was pleased with it, and he said, "Praise be to Allah, Who has granted victory to the Muslims and brought me joy thereby."[129]

Yarmook

After the great victory achieved by the Muslims in the battle of Ajnadayn and the defeat of the Byzantines, the Muslim armies gathered at Yarmook, in accordance with the Caliph's instructions. The Byzantine armies, under the leadership of Theodorus Trithurius, moved and halted in a vast camp that had plenty of room for horses to move but was difficult to flee from. The Byzantines halted in al-Wâqooṣah, which was close to Yarmook.

The forces of both sides:

- The Muslims had forty thousand warriors, or some said forty-five thousand, under the command of Khâlid ibn al-Waleed.
- The number of Byzantine forces was estimated to be two hundred and forty thousand, under the command of Theodorus Trithurius.

Before the battle

The Muslims, under the leadership of Khâlid ibn al-Waleed (رضي الله عنه), reached Yarmook and camped there, whilst the Byzantines gathered with their commanders on the southern bank of the river.

Khâlid ibn al-Waleed came up with a new method of fighting that the Arabs had never used before.[130] This was the use of squadrons. He divided his army into a number of squadrons, between thirty-six and forty, and organised his army as follows:

- Battalions of between ten and twenty squadrons, with a leader and a deputy.
- Squadrons of a thousand warriors each, with a leader and a deputy.[131]

The core of the Muslim army prepared itself, under the leadership of Khâlid ibn al-Waleed, to face any eventuality. Each commander began to go around among his troops, urging them to engage in jihad and to be patient and steadfast. The Muslim commanders believed that this battle would have important consequences and it would be a decisive battle. Khâlid knew that if he managed to push the Byzantines back to their trenches, he would be able to continue pushing them back. However, if they managed to defeat him, he would never be able to succeed after that.

In other words, defeating the Byzantines in this battle would mean defeating them throughout Syria. It would open the gates of Syria wide for the Muslims to enter without any barriers or obstacles, and from there they could set out towards Egypt, Asia and Europe.[132]

Before the battle, all the commanders went around to their squadrons, motivating them and reminding them of their ultimate purpose. Abu Sufyân went to each squadron and said:

> I urge you by Allah: you are the defenders of the Arabs and the supporters of Islam, and they are the defenders of Byzantium and the supporters of polytheism. O Allah, this is one of Your days; O Allah, send Your support to Your slaves.[133]

The Byzantines halted at al-Wâqooṣah, near Yarmook, and they found themselves in a valley that became like a trench.

When the people drew close to one another, Abu 'Ubaydah and Yazeed ibn Abi Sufyân went forward towards the Byzantine army, accompanied by Ḍirâr ibn al-Azwar and al-Ḥârith ibn Hishâm. They called out, "We only want to meet your commander."

They were given permission to visit Tadhâriq, who was sitting in a tent made of silk. The Companions said, "It is not permissible for us to enter it." He ordered that a rug of silk be spread out for them, but they said, "We will not sit on this." He sat with them where they wanted, and they negotiated a peace deal; before leaving, the Companions called them to Allah, but they did not respond.[134]

When preparations were complete and the negotiations had not succeeded, Khâlid went to 'Ikrimah ibn Abi Jahl and al-Qa'qâ' ibn 'Amr to start the fighting. They began reciting poetry and calling for single combat. Some heroes fought in single combat before the fighting broke out and grew intense.

Khâlid stood with a squadron of courageous fighters in front of the ranks; these heroes fought in front of him whilst he looked on. He sent each group of his companions with instructions on what they should do, and he directed the battle in the best manner.[135]

After a period of intense fighting, the Muslims emerged victorious. The number of Muslim martyrs was three thousand, among whom were Companions of the Prophet (ﷺ) and some of the senior and prominent figures among the Muslims. Among those who were martyred were 'Ikrimah ibn Abi Jahl and his son 'Amr, Salamah ibn Ḥishâm, 'Amr ibn Sa'eed, and Abân ibn Sa'eed.[136]

The number of Byzantines slain was estimated at one hundred and twenty thousand, of whom eighty thousand were chained and forty thousand were not chained; they all fell on the plain.[137]

Muslims rejoiced at this great victory, but that joy was tempered by the arrival of news that Abu Bakr had died. They grieved deeply for him, but Allah (ﷻ) compensated them with 'Umar al-Fârooq (رضي الله عنه).[138]

A messenger had brought the news of Abu Bakr's death when the Muslims were lined up in battle formation, facing the Byzantines. Khâlid withheld that news from them lest it weaken their resolve. The following morning, after their victory, he told them the news.

'Umar had appointed Abu 'Ubaydah ibn al-Jarrâḥ to replace Khâlid ibn al-Waleed as commander-in-chief of the armies in Syria; Khâlid accepted 'Umar's orders with contentment[139] and offered condolences to the Muslims on the death of the successor of the Messenger of Allah. He said to them:

> Praise be to Allah Who decreed death for Abu Bakr, who was dearer to me than 'Umar, and praise be to Allah Who has caused 'Umar to be appointed as Caliph although he is less dear to me than Abu Bakr, but Allah obliges me to love him.[140]

Abu 'Ubaydah assumed general command of the armies in Syria.

4.3
Important Lessons

4.3.1 Features of the foreign policy of Abu Bakr's state

Caliph Abu Bakr drew up some aims of the foreign policy of the Islamic state. Some of the most important of these policies were:

Instilling awe and respect for the Islamic state among other nations

Abu Bakr's policies achieved this aim by a number of means, including the following:

(i) Conveying news of the victories that Allah granted to the Muslim Ummah during the apostasy wars

This helped to end the turmoil and strengthen the foundations of the state. This news inevitably travelled to neighbouring states, especially since they were following news of the Islamic state and watching it closely as a new threat. The Persians and Byzantines at that time were able to find out about developments. When news reached them about the apostates and about the Muslims remaining steadfast in their religion, these two states realised that this new Ummah would be difficult to undermine by means of conspiracies, and that it was able to withstand turmoil and tests. This had the impact of giving a powerful image of the Islamic state.

(ii) The army of Usâmah

The army of Usâmah that was sent out by Abu Bakr had a great impact in projecting an image of the power of the Islamic state. The Byzantines began to wonder about this army that raided them and returned victorious to the capital of the state. Their hearts were filled with fear to the extent that Heraclius mobilised tens of thousands of his troops on the borders. This news also reached the land of Chosroes, where people began to talk about it. That also had the impact of giving a powerful image of the Muslims among the people of those nations.[141]

Continuation of the jihad enjoined by the Prophet (ﷺ)

Abu Bakr continued the jihad to support the call to Islam and ensure that it reached the people. He mobilised armies and encouraged people to go out for jihad for the sake of Allah, to spread the truth and remove the tyrants who had rejected the call of the Prophet (ﷺ) to Islam and were determined to conceal the light of truth from their people. People went out in response to this call, which was dear to their hearts, and they were led by devoted leaders who were prepared to strive hard for the sake of Allah, such as Khâlid, Abu 'Ubaydah, 'Amr, Shuraḥbeel and Yazeed (may Allah be pleased with them all).

They were chosen by an intelligent and experienced Caliph whose amazing military talent had been honed by the circumstances and serious crises that had threatened the Ummah; this motivated him to pay extra attention to military matters. He selected the best of commanders and gave them his advice and guidelines. They conquered Syria and Iraq in the shortest time possible and at the least cost.[142]

Justice and kindness towards the conquered nations

Abu Bakr's external policy was based on spreading justice in the conquered lands and establishing security among their people so that people would sense the difference between a state founded on truth and a state founded on falsehood. He did not want people to think that one evil tyrant had been replaced by one who was even worse or who was just like him in terms of oppression and tyranny.

Abu Bakr advised his commanders to be merciful and just, and to treat the people kindly. This is because the one who has been defeated needs kindness and avoidance of what could provoke him to fight. Thus, the Muslim conquerors protected people and their property.

The conquered peoples were ruled according to Islamic jurisprudence on the basis of justice; thus, the light of Islam spread. The justice of Islam won their hearts, and people hastened to embrace this religion and come under its banner.

Lifting oppression from the conquered nations

One of the features of Abu Bakr's foreign policy was removing oppression from the conquered nations. No one among those nations was compelled by force with regard to religion. This was based on the words of Allah:

﴾...Then, [O Muhammad,] would you compel the people until they become believers?﴿ *(Qur'an 10: 99)*

The Muslims intended, by their conquests, to remove tyrants and enable the people to see the light of Islam. After the nightmare of oppression had been removed, they were left free. They were not forced into anything as long as they adhered to their covenant with the Muslims, which included the following clauses:

- They were to pay the jizyah willingly.
- They were not to be appointed to some positions or posts, such as the army.
- They were not to support any group that opposed Islam in terms of its rituals, worship or laws.
- If anyone among them changed his previous religion, nothing would be accepted from him except Islam.

The Islamic state explained Islam to them in both practical and theoretical terms, so that they would understand this religion and enter it willingly; this is because beliefs cannot take root by force.[143]

4.3.2 Features of Abu Bakr's military planning

The one who studies the conquests at the time of Abu Bakr may note the main features of the military plan that he followed and how this great Caliph took all proper measures that might lead to victory; also, this precise plan was one of the factors in Allah's granting victory to the Muslims. The main features of his plan included the following:

Not penetrating deeply into enemy territory until it had completely submitted to the Muslims

Abu Bakr was very keen not to penetrate deeply into enemy territory until it had completely submitted to the Muslims. For example, during the conquest of Syria, the desert lay behind the Muslims and offered them protection. Despite that, the Muslims first made sure that their enemy had no chance of catching them unawares by attacking them from the rear; then they took control of cities and territory to their right and their left. They stationed troops at every border. In short, they paid a great deal of attention to implementing this principle.[144]

Mobilisation of forces

When Abu Bakr became Caliph, part of his preparation for war was mobilising the troops. He called upon the Muslims to fight the apostasy movement, after which he urged them to conquer other lands. He sent his famous letter to the people of Yemen concerning that.[145]

Organising supplies and reinforcements for the army

When the battles on the eastern front grew intense and the two commanders on this front — Khâlid and al-Muthanna — realised that they needed reinforcements, they wrote to Abu Bakr asking him for help. He said to them:

> Recruit those who fought the apostates and who remained steadfast in Islam after the Messenger of Allah (ﷺ) died; no one who apostatised should join you in fighting until I decide.[146]

He started sending reinforcements to the front in Iraq and Syria, and he continued that until the last moments of his life.

Defining the aims of the war

Abu Bakr wanted every individual fighter to know that the Muslims' aim during these conquests was to spread Islam and convey it to people by removing the tyrants who were depriving the people of this great blessing. The commanders offered their enemies three options before fighting: to become Muslim, to pay the jizyah, or to fight.[147]

Giving priority to the theatre of operations

Abu Bakr led the first operations against the apostates himself and organised armies to fight them. However, he did not ignore other theatres; he sent Usâmah and al-Muthanna to Syria and Iraq, respectively. During the first year, he concentrated the Muslims' efforts on putting an end to the apostasy movement. When the operation to reunite Arabia was complete, and it became possible to set out from a strong and secure base, he focused on Iraq and Syria. When the Syrian front needed reinforcements, Abu Bakr transferred his focus to Syria and told Khâlid to go there; he left al-Muthanna on the Iraqi front.

Isolating the battlefield

When Abu Bakr began to mobilise forces to fight the Byzantines and Persians, he sent Khâlid ibn Sa'eed to Tabook on a mission to the places where the troops were gathering. He instructed him to act as a shield for the Muslims. When he failed in this task, 'Ikrimah ibn Abi Jahl undertook it.[148]

Development of the methods of fighting

When Abu Bakr heard that the Byzantine army was on the move and that the people of Damascus had joined them, he wrote to Abu 'Ubaydah, saying:

> Send your cavalry through the villages and plains, and put pressure on them by cutting off their food supply, but do not besiege any cities until I send you further instructions.[149]

When he had sent him sufficient forces, he wrote, "If they want to attack you, stand up to them and seek the help of Allah; we will match any reinforcements they receive."[150]

Securing lines of communication with the commanders

Lines of communication between Abu Bakr and his commanders were well organised. Correspondence from the commanders would arrive safely, and the responses from the Caliph would arrive in complete secrecy and at high speed; this did not allow the enemy to surprise the Muslims in any way. Thus, the war plans of the Muslims were very precise and thorough, which was a factor in the defeat of the enemy during the conquest movement, by the grace of Allah.[151]

The intelligence of the Caliph

At the beginning of the conquests, the military plans of the Muslims were distinguished by the presence of the architect of the plans, who was a man of intelligence, astuteness and deep insight, namely Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه).

He was a man of deep insight and awareness, and he supplied the army with invaluable advice. He sent reinforcements at the right time to help the mujâhideen, raise their morale and strengthen their resolve.[152]

4.3.3 The rights of Allah (سبحانه وتعالى) and the rights of the commanders and troops, according to Abu Bakr (رضي الله عنه)

The rights of Allah

In the advice he gave to the commanders and troops, Abu Bakr explained the rights of Allah, such as showing patience when fighting the enemy, being sincere in one's intention to fight for the sake of Allah, fulfilling trusts, and not showing any compromise when supporting the religion of Allah.

The rights of the commanders

Caliph Abu Bakr outlined the rights that the commanders and leaders had over their troops and followers, such as obedience, hastening to carry out commands, not disputing with the commander about the division of war booty, referring all matters to the commander, and so on.

He also reminded his commanders of their duty to obey their seniors. When Abu Bakr appointed Khâlid ibn al-Waleed as leader of the armies of Syria, he asked Abu 'Ubaydah to listen to and obey Khâlid ibn al-Waleed, because of his intelligence and experience in war.

(i) All matters were to be referred to him

During his Caliphate, we see Abu Bakr instructing his commanders and the leaders of his army to head towards Syria. He put them in charge of the army when he said to them:

> Abu 'Ubaydah, Mu'âdh, Shuraḥbeel, you are the guardians of this religion, and I have put you in charge of these armies, so strive hard and remain steadfast, and be united when confronting your enemy.[153]

He instructed his commanders to pay attention to the state of the troops and to be sincere towards them, to unite and not differ with one another.[154] He added:

> When you reach the land and face the enemy, come together to fight. Your commander-in-chief is Abu 'Ubaydah ibn al-Jarrâḥ. If Abu 'Ubaydah is not present and you have come together to fight, then your commander-in-chief is Yazeed ibn Abi Sufyân.[155]

Thus, the successor of the Messenger of Allah (ﷺ) delegated authority over the troops to one of the commanders, so that they would not differ, and he confirmed that when he said to 'Amr ibn al-'Âṣ, "You are one of our commanders there, but when you join the others to fight, your commander-in-chief is Abu 'Ubaydah ibn al-Jarrâḥ."[156]

(ii) Hastening to carry out his commands

During the apostasy wars, Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) wrote to Khâlid ibn al-Waleed about Musaylimah the liar, ordering him to march to where he was. Khâlid ibn al-Waleed gathered his companions, read the letter to them, and asked them for their opinion. They responded, "The decision is yours; no one among us will go against your orders."[157]

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) also wrote to Khâlid ibn al-Waleed when the latter was in Iraq, telling him to take half the people and go to Syria, leaving al-Muthanna ibn Ḥârithah in charge of the other half. He said to him, "Do not take one good fighter without leaving another good fighter with him." Khâlid obeyed this command and divided the troops into two halves.[158]

(iii) Not disputing with him concerning the division of the booty in any way

During his Caliphate, Abu Bakr followed the method of the Messenger (ﷺ) in dividing the war booty. After Khâlid ibn al-Waleed (رضي الله عنه) completed the battle of al-Yamâmah, he wrote to Abu Bakr telling him of the victory and booty that Allah had granted. Abu Bakr wrote back:

> Collect the booty and prisoners and what Allah has granted you of the property of Bani Ḥaneefah, then take out of it one-fifth (for the khums) and send it to us so that we may divide it

> among those of the Muslims who are here with us, giving each person his due.

This is what all the commanders of Abu Bakr did with regard to the division of booty; the troops did not dispute any of this division of equal shares.[159]

Soldiers' rights

In his advice and letters, Abu Bakr explained the duties of the commanders towards their troops, such as inspecting them, checking on them, being kind to them whilst marching, appointing officers over them, choosing the right places to fight the enemy, preparing the food and supplies they needed, finding out about enemy movements through trustworthy spies for the safety of the troops, encouraging them to engage in jihad, reminding them of the reward of Allah and the virtue of martyrdom, seeking advice from the wise ones among them, enjoining them to perform their obligatory duties towards Allah, and forbidding them to be distracted from jihad by trade, agriculture and so on.[160] Following are some of these points in detail:

(i) Inspecting them and checking on them

We have seen that when the apostates approached Madinah, Abu Bakr gathered people in the mosque and said to them:

> The land is a land of polytheism, and their delegations have seen how few you are and that you cannot know whether they will attack by night or by day. The closest of them are only one stage away from you.[161]

He began inspecting his companions; then he appointed some of them to guard the entrances to Madinah.[162]

When the armies gathered to conquer Syria, Abu Bakr got on his mount so that he could look out at the army, which filled the land; he felt cheerful. He began inspecting the soldiers before they marched, advising them and praying for them. He drew up battalions and handed out the banners; he walked with them for nearly two miles.[163]

(ii) Being kind to the troops whilst marching

Abu Bakr advised Khâlid ibn al-Waleed, during the apostasy wars, to be kind to the troops who were with him and to take guides with him during his journey.[164] He gave the same advice to all the commanders during the apostasy wars.[165]

Abu Bakr advised Yazeed ibn Abi Sufyân, when he sent him to Syria, "When you march, do not be hard on your companions during the journey."[166]

When the troops started the difficult march, one of them reminded Yazeed about Abu Bakr's advice to be kind to them during the march and told him that he should adhere to this advice.[167]

Abu Bakr also advised 'Amr ibn al-'Âṣ, when he sent him to Palestine, "Be like a father to those who are with you, and be kind to them during the journey, for there are weak ones among them."[168]

The commanders obeyed Abu Bakr's instructions to be kind to the troops during the journey; they did not march to fight the enemy without taking guides with them to show them the easiest route with plenty of water and vegetation, so that they would be able to travel without exhausting themselves or destroying their morale.[169]

(iii) Giving each group a slogan in order to recognise them

During the conquest of Syria at Yarmook, for example, we find that each commander and tribe had a unique, distinctive slogan by which they could be identified; they would shout it out during the battle and recognise one another thereby.[170]

(iv) Inspecting them when marching

Among the advice that Abu Bakr aṣ-Ṣiddeeq (ﷺ) gave to his commanders when he sent them to fight the apostates was that they should tell them not to be hasty or do evil, and they should not allow anyone to join them before knowing who and what they were, lest they were spies or were out to harm the Muslims.[171]

He also instructed his commanders not to seek the help of the apostates during jihad, as a precautionary measure and in the interests of safety for the Muslim troops.[172]

Similarly, Abu Bakr advised the commanders during the conquest of Syria to be cautious, careful and alert with regard to the envoys of the enemy, lest they recognise any weak points in the Muslim army. These envoys were not allowed to mix with the troops or talk to them. For example, he said to Yazeed ibn Abi Sufyân:

> If the envoys of your enemy come to you, honour them but do not let them stay too long, so that they will leave your camp without learning much about it. Do not show them around lest they see your weak points and learn something about you. Receive them in a place where they can see the power of your troops, and do not let any of those who are with you speak to them; you should be the one to speak to them. Do not expose your secrets lest that cause trouble for you.[173]

(v) Guarding the Muslims against sudden attack by the enemy when halting or marching

This was clearly seen when Abu Bakr stationed guards at the entrances to Madinah, in case it was attacked by some of the apostate tribes. When he sent Khâlid ibn al-Waleed to fight the apostates, he warned him against being attacked by night and taken by surprise, saying, "Be on your guard against being attacked by night, for the Arabs customarily try to catch their enemy unawares."[174]

He also advised the commanders during the conquest of Syria to be cautious, to station guards to protect the troops against the enemy, and to carry out unscheduled checks on those guards to ensure that they were doing their job properly.

He also said to Yazeed ibn Abi Sufyân:

> Have a lot of guards around your troops and locate them throughout the camp; check on them frequently where they are guarding without them realising it...[175]

He said to 'Amr ibn al-'Âṣ:

> Tell your companions to station guards, after which you should keep checking on them; and sit and talk to your companions at night; stay with them and be with them.[176]

Other commanders appointed by Abu Bakr also followed his advice to station guards to protect the troops when halting and when marching.[177]

(vi) Preparing food and supplies for the troops

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) used to buy camels, horses and weapons to be used in jihad for the sake of Allah,[178] in addition to what the troops acquired in battle as booty from the enemy.[179]

When Abu Bakr instructed Khâlid ibn al-Waleed to fight the apostates, one of the things he advised him to do when he entered enemy territory was not to march to the enemy until he had his food supply with him.[180]

In their peace deals with the enemy, Abu Bakr's commanders stipulated that they should offer hospitality to any Muslim troops who passed by them, giving them any permissible food and drink.[181] Abu Bakr allowed the troops of Syria to slaughter a sheep or a camel belonging to the enemy only for food.[182]

(vii) Organising the army when preparing to face the enemy and fight

During their battles, Abu Bakr's commanders organised their armies into rows; the number of rows could be more or less according to what was dictated by the situation and what the commander in the field thought best.[183]

Khâlid ibn al-Waleed, in the battle of Yarmook, introduced the squadron system, which involved groups of fighters standing in rows, not separated from one another, with large gaps between the rows that made it easy to move and spread out.

Explaining why he was using the squadron system, Khâlid said to his troops:

> Your enemy is great in number, and there is no better way of organising the troops to make them look greater in number than squadrons.[184]

(viii) Urging the troops to fight

Abu Bakr would urge the mujâhideen to fight and strengthen their resolve by making them feel certain of victory; he would remind them of the means of attaining victory; and he would try to make the enemy seem insignificant in their eyes so that they would have more courage, because with courage, victory becomes more attainable.[185] Abu Bakr urged Khâlid ibn al-Waleed to fight by saying, "Be eager for death, and life will be given to you."[186]

When he appointed the commanders and handed out the banners for the conquest of Syria, he started urging them and encouraging them to engage in jihad for the sake of Allah; he advised them and prayed for victory for them against their enemies.[187]

(ix) Reminding them of the reward of Allah and the virtue of martyrdom

Among the things that Abu Bakr said to the army that was heading towards Syria was:

> Verily the book of Allah mentions a great reward for jihad for the sake of Allah, which should make the Muslim love jihad and be keen for it, for it is the trade that he referred to [in the Qur'an] that will save you from a grievous penalty (See *Qur'an 61: 10*), by means of which He will save you from humiliation and grant you honour in this world and the hereafter.[188]

(x) Seeking the advice of people of wisdom and experience

This is what Abu Bakr did during the apostasy wars and the conquest of Syria, and with regard to many issues of jurisprudence and many new developments that arose in Muslim society. He also asked his commanders to advise one another and consult one another.[189]

Abu Bakr himself set the example. During the apostasy wars, he summoned 'Amr ibn al-'Âṣ and said to him, " 'Amr, you are known to be a wise man among Quraysh. Ṭulayḥah is claiming to be a prophet; what do you think we should do?"

He consulted him; then he asked him about Khâlid ibn al-Waleed, when he chose him to lead the army, and 'Amr replied, "He is a man of war and a supporter of death; he is as deliberate as a cat, and when he jumps, he is like a lion."

Thus, Abu Bakr appointed him as a commander.[190]

When Abu Bakr wanted to attack the Byzantines and prepare the armies to conquer Syria, he consulted a number of the Companions of the Messenger of Allah (ﷺ). After listening to their opinions and what they agreed upon, he ordered the troops to prepare to march in the direction they were ordered to go.[191] Among the advice that Abu Bakr gave to the commanders of the army in Syria was that they should work on the basis of consultation. For example, he said to Yazeed ibn Abi Sufyân:

> Rabee‘ah ibn ‘Âmir[192] is a man of prominence and high achievements. You know about his courage; I have asked him to join you, and I have put you in charge of him. Put him in your vanguard and consult with him about your affairs and do not oppose him.[193]
>
> Yazeed said: By all means.
>
> Abu Bakr added:
>
> When you march, do not be hard on yourself or your companions whilst marching, and do not get annoyed with your people or your companions. Consult them and seek their advice, and be fair.[194]
>
> He also said to Yazeed:
>
> When you consult people, describe the situation honestly, and they will give you proper advice. Do not conceal anything from the one whose advice you are seeking, lest that be detrimental to your own interests.[195]

He also gave similar instructions to the commanders of the army of Syria.[196] Abu Bakr’s commanders complied with his instructions by consulting one another.

(xi) Obliging them to carry out the duties that Allah (ﷻ) enjoined upon them

Abu Bakr used to advise his commanders of their duties. When he sent ‘Amr ibn al-‘Âṣ to Palestine, he said to him:

> Fear Allah in private and in public; feel shy before Him when you are alone, for He sees what you do. I have decided to give you precedence over those who are more senior than you in

> Islam and more virtuous than you. Be one of those who strive for the hereafter and seek by your actions the Countenance of Allah. Be like a father to those who are with you. Be mindful of the prayer, be mindful of the prayer; give the call to prayer when the time for it begins, and do not offer any prayers without giving a call that can be heard by the people of the camp. Fear Allah when you meet the enemy, and make your companions recite the Qur'an. Do not let them talk about the time of ignorance and what happened, for that may generate enmity among them. Turn away from the adornments of this world until you meet those who went ahead of you. Be one of the leaders who are praised in the Qur'an, as Allah has mentioned:
>
> ﴿And We made them leaders guiding by Our command. We inspired to them the doing of good deeds, establishment of prayer, and giving of zakâh; and they were worshippers of Us.﴾
>
> *(Qur'an 21: 73)*

These are the most important rights of Allah, and of the commanders and troops, of which Abu Bakr spoke in his advice and letters to his commanders.

4.3.4 The reason the Muslims were able to utterly defeat the Persian and Byzantine forces

The one who ponders over the Islamic conquest movement will realise that Allah (ﷻ) helped the armies of Caliph Abu Bakr. Those victorious armies marched towards Iraq and Syria and were able to defeat the Byzantines and Persians and conquer those lands at a rate that was unparalleled in the history of warfare. The reason for the speed of these conquests is to be found in a number of factors having to do with the victorious Muslims, and in other factors that have to do with the nations whose land the Muslims conquered.

The following are the factors that have to do with the Muslims themselves:

- Their faith in the truth for which they were fighting.
- Their faith in their Lord with regard to provision and lifespan and the divine will and decree.
- Their deeply-rooted fighting spirit.
- Their tolerance and fair treatment of other people.
- Their compassion in working out the jizyah and the land tax, and their fulfilment of covenants.
- Their abundance of human resources and great leaders.
- Their precise military planning.[197]

The following are the factors that have to do with the conquered lands:

The weakness of the Byzantines and Persians: they had grown weak; as a result, injustice, corruption and immorality had become widespread. Their civilisation had grown old and had been undermined by the extravagance of their kings and their deviation from the path of Allah. Hence, they were subjected to the laws of Allah, which show no leniency or favouritism or change.

Allah honoured Muslims with His religion. They adhered to it and took all the measures that could lead to victory; they fulfilled all the conditions and followed all proper ways to build states and reform societies.

It should not be understood from my words that the weakness of the Byzantines and Persians made it easy for the Muslims to any great extent. Although the two states had become weak because of the factors mentioned above, that did not prevent them from making huge preparations to confront the Muslims. They prepared hundreds of thousands of well-trained troops, who surpassed the Muslim armies in equipment and numbers.

They also introduced weapons that were not known to the Muslims, such as elephants and heated iron hooks that they would launch from behind the fortifications to catch whomever of the Muslims they fell upon.

4.4

Abu Bakr's appointment of 'Umar ibn al-Khaṭṭâb as his successor, and Abu Bakr's death

4.4.1 His appointment of 'Umar as his successor

In the month of Jumâda II, 13 AH, Caliph Abu Bakr fell sick, and his sickness grew severe.[198] When his sickness intensified, he summoned the people and said:

> There has befallen me what you see, and I think I am going to die soon. Allah has freed you from your oath of allegiance to me, and your oath is no longer binding. Your affairs are in your hands, so appoint over you whomever you like. If you appoint someone whilst I am still alive, it will be less likely that you will become divided after I am gone.[199]

Abu Bakr took numerous measures to select the next Caliph.

Abu Bakr consulted the senior Companions, both Muhâjireen and Anṣâr

The Companions consulted one another, each of them trying to refuse the position of Caliph for himself and seeking it for his brother whom he thought was fit and qualified for it.

They came back to Abu Bakr and said: We have decided to leave it to you, O successor of the Messenger of Allah (ﷺ).

He said: Give me time, so I may choose someone who will be most pleasing to Allah and most protective of His religion and His slaves.

Then Abu Bakr called 'Abdur-Raḥmân ibn 'Awf and said to him: Tell me about 'Umar ibn al-Khaṭṭâb.

He said: You will not ask me about a matter [concerning him] but you have more knowledge of it than I.

Abu Bakr said: Even so [tell me].

'Abdur-Raḥmân said: By Allah, he is better than you think he is.

He called 'Uthmân ibn 'Affân and said: Tell me about 'Umar ibn al-Khaṭṭâb.

He said: You know better than I do concerning him.

He said: Even so [tell me], Abu 'Abdullâh.

'Uthmân said: By Allah, what I know is that what he conceals is better than what he shows outwardly, and there is no one else like him among us.

Abu Bakr said: May Allah have mercy on you; by Allah if I were not to choose him, I would not choose anyone but you.

Then he called Usayd ibn Ḥuḍayr and asked him a similar question, and Usayd said: By Allah, I know that he is best after you. He is pleased with what pleases Allah and is angry with what angers Allah; what he conceals is better than what he shows outwardly. This matter [the Caliphate] will never pass to anyone who is more capable of it than him.

Abu Bakr also consulted Sa'eed ibn Zayd and a number of the Anṣâr and the Muhâjireen, and almost all of them were of the same opinion concerning 'Umar except for Ṭalḥah ibn 'Ubaydullâh, who was concerned about 'Umar's harshness.

> He asked Abu Bakr: What will you say to your Lord when He asks you about appointing 'Umar over us when you know how harsh he is?
>
> Abu Bakr said: Sit me up. Are you trying to make me fear Allah? [Any ruler] who does you wrong is doomed. I will say: O Allah, I appointed over them the best of your people.[200]

He explained to them why 'Umar was so harsh and strict by saying: That is because he thinks I am too soft and gentle; when he is in charge, he will change a great deal.[201]

He wrote a covenant to be read to the people in Madinah and other regions by the commanders of the troops

The text of this covenant was as follows:

> In the name of Allah, the Most Gracious, the Most Merciful.
>
> This is what has been decided by Abu Bakr ibn Abi Quḥâfah at the end of his life as he is departing this world and as he enters the hereafter, at the time [that is, as death approaches] when disbelievers become believers and evil-doers become certain [of their fate]. I am appointing as my successor over you 'Umar ibn al-Khaṭṭâb, so listen to him and obey him. I have tried my best to choose what is most pleasing to Allah and His Messenger and His religion, for myself and for you. If 'Umar turns out to be fair and just, this is what I think and know him to be; however, if he changes, each person will be responsible for what he does. I intended nothing but good, and I have no knowledge of the unseen.
>
> ﴿...And those who have wronged are going to know to what [kind of] return they will be returned.﴾ *(Qur'an 26: 227)*[202]

The appointment of 'Umar was the last act of sincerity that Abu Bakr did for the Ummah. He realised that the temptation of worldly luxuries was becoming a reality and that the Muslims had lived a life of poverty that he knew all too well. He knew that if these people saw the luxuries of this world, they might indulge in their desires and thus be influenced and dominated by them, and that was what the Messenger of Allah (ﷺ) had warned them against.[203]

> The Messenger of Allah (ﷺ) had said: «By Allah, it is not poverty that I fear for you; rather my fear is that worldly luxury may become available to you as it became available to those who came before you, and that you will start competing to acquire it as they competed, and it will cause your doom as it caused theirs.» (Bukhari)

Abu Bakr understood the problem, so he offered them an effective remedy. 'Umar was like a solid mountain; if worldly luxury saw him, it would despair of him and flee. He was the man of whom the Prophet (ﷺ) said:

> «O son of al-Khaṭṭâb, by the One in Whose Hand is my soul, Satan takes another path whenever he sees you coming.» (Bukhari)

It was narrated that 'Abdullâh ibn Mas'ood said:

The most intuitive people were three: the lady who said of Moosâ:

﴾O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.﴿ *(Qur'an 28: 26)*,

The companion of Yoosuf when he said:

﴾...Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son...﴿ *(Qur'an 12: 21)*, and

Abu Bakr when he appointed 'Umar as his successor.[204]

'Umar was the dam that shielded the Ummah from the waves of fitnah.[205]

He told 'Umar ibn al-Khaṭṭâb of the steps he was going to take

'Umar (﵁) visited him, and Abu Bakr told him what he had decided to do concerning his appointment. 'Umar (﵁) refused to accept it, but Abu Bakr threatened him with the sword, so 'Umar had no choice but to accept.[206]

He wanted to tell the people himself

Abu Bakr wanted to tell the people himself whilst he was conscious and aware of what he was saying, so that there would be no confusion. He looked out over the people and said to them:

> Do you accept the one whom I appoint as your leader? By Allah, I have tried to appoint the best; I have not appointed a relative. I have appointed as your leader 'Umar ibn al-Khaṭṭâb, so listen to him and obey.
>
> They said, "We will listen and obey."[207]

He turned to Allah (﷾) and supplicated

Abu Bakr turned in supplication to Allah, expressing his concerns to Him. He said:

> I have appointed him not on the basis of the command of Your Prophet; I did not intend anything thereby but seeking what is in their best interests. I fear turmoil for them, and I have thought long and hard about the matter. I have appointed over them the best of them and the one who is most keen to lead them in the right way. Now here I am with Your decree about to be fulfilled. Take care of them after I am gone, for they are Your slaves.[208]

He commanded 'Uthmân ibn 'Affân (رضي الله عنه) to read the covenant to the people

Abu Bakr commanded 'Uthmân to read this covenant to the people and to receive their oaths of allegiance to 'Umar before Abu Bakr died. This was after he had sealed the covenant to give it more authenticity and to ensure that these orders would be carried out without any negative effects.

'Uthmân said to the people, "Will you swear allegiance to the one who is named in this covenant?"

They said yes; thus, they all accepted that and approved of it.[209]

Allegiance was sworn to 'Umar ibn al-Khaṭṭâb (رضي الله عنه) before Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) died

After the covenant had been read to the people and they had agreed to it, they turned to 'Umar and gave him their oaths of allegiance.[210] Allegiance was sworn while Abu Bakr was alive, and 'Umar assumed the position of Caliph of the Muslims as soon as Abu Bakr died.[211]

The steps which Abu Bakr took to appoint the Caliph who would succeed him did not go beyond the framework of consultation, even though the procedure differed from the way Abu Bakr himself was elected.[212] History does not record any dispute that arose concerning his Caliphate after that; throughout his reign, no one stood up to dispute the matter. 'Umar became Caliph by universal acclaim, and there was consensus that he was to be obeyed throughout his rule. Thus they were all united.[213]

Abu Bakr's advice to 'Umar ibn al-Khaṭṭâb (رضي الله عنه)

Abu Bakr spent some time alone with 'Umar (رضي الله عنه) and gave him some advice so as to absolve himself of all responsibility and so that he could meet his Lord free from any responsibility after having done his best.[214] Among the advice he gave was the following:

> Fear Allah, O 'Umar, and know that there are some deeds to be done for Allah during the day which He will not accept at night, and some deeds to be done during the night which He will not accept during the day. He does not accept any supererogatory deeds until the obligatory duties have been done. Those whose deeds will weigh heavily in the balance on the Day of Resurrection will attain that only because of following the truth in this world and persisting in doing so; it comes as no surprise that the balance should be heavy on the Day of Resurrection when truth has been placed in it. Those whose deeds will weigh lightly in the balance on the Day of Resurrection, it is because of their following falsehood; it comes as no surprise that the balance should be light on the Day of Resurrection when falsehood has been placed in it. Allah has mentioned the people of paradise, and He mentions only the best of their deeds and overlooks their bad deeds; when I think of them, I say, "I fear that I will not be one of them." Allah has mentioned the people of hell, and He mentions only the worst of their deeds, and rejects their good deeds; when I think of them, I say, "I hope that I will not be among them." One should hope for paradise and fear hell, without having too much hope or despairing of the mercy of Allah. If you listen to my advice, no absent thing will be more hateful to you than death, but you cannot escape it.[215]

4.4.2 The time for departure from this world

'Â'ishah (﵂) said:

> Abu Bakr's sickness first began when he took a full ritual bath on a cold day and developed a fever. He did not go out to pray for fifteen days, and he instructed 'Umar to lead the prayer. They used to visit him, and 'Uthmân was the one who visited him most frequently during his sickness.[216]
>
> When his sickness grew worse, he was asked, "Shall we call the doctor for you?"
>
> He said, "He has already seen me, and he said I do what I want."[217]

'Â'ishah (﵂) said that Abu Bakr said, "See what has increased in my wealth since I was appointed in charge, and give it to the Caliph who comes after me."

They looked and found a Nubian slave who used to take care of his sons and a camel that was used to bring water to his garden. They sent them to 'Umar, who wept and said, "May Allah have mercy on Abu Bakr; he has gone so far that caliphs after him will strive to the point of exhaustion to emulate him."[218]

'Â'ishah (﵂) said that when Abu Bakr fell sick with what would be his final illness, she visited him when he was suffering what the dying person suffers. His soul was still in his chest, and she remembered this line of verse — and she recited some lines of poetry that were relevant to one who is approaching death.

Abu Bakr looked at her angrily and said:

> This is not appropriate, O Mother of the Believers. The words of Allah are more apt:

> ﴿And the intoxication of death will bring the truth; that is what you were trying to avoid.﴾ *(Qur'an 50: 19)*
>
> 'Â'ishah, no one among my family is dearer to me than you. I had given you a garden[219] as a gift, but I am not comfortable with that, so put it back with my estate.
>
> She did that. He said:
>
> Since we were appointed in charge of the Muslims, we did not take any dinar or dirham from them; instead we ate coarse food and wore coarse clothes. We have nothing of the fay' of the Muslims except this Abyssinian slave, this camel for bringing water and this velvet blanket. If I die, send them to 'Umar and get rid of them.

She did that, and when the envoy came to 'Umar, the latter wept until his tears fell on the ground, and he said:

> May Allah have mercy on Abu Bakr; he has set a hard example for people who come after him. May Allah have mercy on Abu Bakr; he has set a hard example for people who come after him. May Allah have mercy on Abu Bakr; he has set a hard example for people who come after him.[220]

According to another report, when Abu Bakr was dying, he said:

> 'Umar would not leave me alone until I took six thousand dirhams from the state treasury (as a salary for being Caliph). My garden that is in such and such a place is in return for that.

When he died, that was mentioned to 'Umar, who said, "May Allah have mercy on Abu Bakr; he did not leave any room for anyone to do better than him after him."[221]

These events highlight Abu Bakr's piety and caution with regard to public wealth. This great Caliph had abandoned his business and given up his means of earning a living in order to focus on the affairs of the Muslims and carry out the duties of the caliphate. Thus, he was forced to take from the treasury for his maintenance no more than he needed to ward off hunger and clothe himself.

He served the Muslims in ways that no amount of money could repay. When he was about to die and had a surplus of the Muslims' wealth in his possession (and it was not much), he ordered that it be returned to the Muslims so that he could meet his Lord with a clean heart and pure soul, burdened by little except piety, empty-handed except for faith. This is a great message and lesson for people who understand.[222]

Similarly, he gave instructions that the treasury of the Muslims was to be given compensation in the form of the piece of land which was in return for what he had spent on himself and his family from the state treasury. He did not have to do that, but he chose to do it out of piety, so that his work as Caliph would be voluntary and sincerely for the sake of Allah and would not be contaminated with any worldly gain.

Abu Bakr's sickness lasted for fifteen days. It is narrated by 'Â'ishah (رضي الله عنها) that on Monday evening, the 22nd of Jumâda II, 13 AH, Abu Bakr asked her: On what day did the Messenger of Allah (ﷺ) die?

She said: On a Monday.

He said: I hope it will be between now and tonight.

He asked: With what did you shroud him?

She replied: With three pieces of white Yemeni cotton cloth, of which there was no chemise or head cover.

Abu Bakr said: Look at this garment of mine. There is some saffron on it; wash it and put two other pieces of cloth with it.[223]

It was said to him: Allah has blessed you; we can afford to shroud you in something new.

He said: The living have more need of what is new with which to clothe themselves than the one who is dead. The one who is dead is going to decay and disintegrate.[224]

He gave instructions that he was to be washed by his wife Asmâ' bint 'Umays, and that he was to be buried beside the Messenger of Allah (ﷺ). The last words that Abu Bakr spoke in this world were the words of Allah:

﴾...cause me to die a Muslim and join me with the righteous.﴿
(Qur'an 12: 101)[225]

Madinah was shaken by the death of Abu Bakr aṣ-Ṣiddeeq; not since the death of the Prophet (ﷺ) had this city seen more men and women weeping than on that sorrowful evening.

'Ali came rushing, weeping and saying *Innâ Lillâhi wa innâ ilayhi râji'oon* (Verily to Allah we belong, and to Him is our return). He stood at the door of the room where Abu Bakr lay and said:

> May Allah have mercy on you, O Abu Bakr. You were a close friend of the Messenger of Allah (ﷺ), one with whom he felt at ease, in whom he confided, and whom he consulted. You were the first of men to become Muslim, and the most sincere in faith, the most pious, the most fearing of Allah, the most effective in supporting the religion of Allah, the most protective towards the Messenger of Allah (ﷺ), the most caring about Islam, the closest in Companionship, the greatest in virtue, the best among those who strive to do righteous deeds, the highest in status, the one who has closest access to his Lord, the one most closely resembling the Messenger of Allah in terms of adherence to Islam and attitude, the noblest in position, the one held in the highest esteem by the Prophet, and the dearest to him.

May Allah give you the best reward on behalf of the Messenger of Allah and on behalf of Islam; you believed the Messenger of Allah when the people disbelieved him. You were as dear to him as his hearing and sight. Allah called you Ṣiddeeq in His Revelation, as He said:

﴾And the one who has brought the truth and [they who] believed in it — those are the righteous.﴿ *(Qur'an 39: 33)*

You consoled him and supported him when others refrained, you stood with him during times of hardship when others held back, and you gave him the best companionship at the time of difficulty. You were the second of two, his Companion in the cave, the one to whom Allah sent down His tranquillity (See *Qur'an 9: 40*), his Companion during the migration, his successor in leading the religion and Ummah of Allah, and the best successor in dealing with the apostates.

You have done what no successor of any prophet ever did. You took initiatives when other Companions hesitated, you strove when they kept quiet, you showed strength when they showed weakness, and you adhered to the way of the Messenger of Allah (ﷺ) when they faltered.

You were, as the Messenger of Allah (ﷺ) said, weak in physical being, strong in supporting the religion of Allah, humble in yourself and great in the sight of Allah, held in high esteem in people's eyes and highly thought of. None of them ever had any criticism against you, no one could ever find anything bad to say against you, and you never looked down upon any person.

The weak, in your view, were strong and powerful until you restored their rights. Close relatives and strangers were all equal before you; the one who is more obedient or more pious is the closest to you.

> You were the man of truth, sincerity and kindness; when you said something, you meant what you said; you were a man of patience and resolve; your opinion spoke of knowledge and clarity; the religion was supported by you; faith was strengthened by means of you; and Islam prevailed.
>
> You went far ahead of everyone, and you are going to make your successors work hard (to emulate you); you attained a clear victory.
>
> Verily to Allah we belong, and unto Him is our return; we accept Allah's will and submit to His decree. By Allah, the Muslims will never be affected by the loss of a man, after the Messenger of Allah, like you. You brought support, protection and refuge to Islam. May Allah cause you to join your Prophet Muhammad (ﷺ) and not deprive us of reward for your loss nor misguide us after you are gone.

The people fell silent until he had finished speaking, then they wept. Their voices grew loud and they said, "You have spoken the truth."[226]

According to another report, when 'Ali (رضي الله عنه) visited Abu Bakr after he had been laid out, he said, "There is no one with whose record of deeds I would love to meet Allah more than this man who has been laid out."[227]

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) died at the age of sixty-three; all the reports agree on that. He was the same age as the Messenger of Allah (ﷺ) was when he died. He was washed by his wife Asmâ' bint 'Umays, in accordance with his instructions.[228] He was buried beside the Messenger of Allah (ﷺ), with his head in line with the shoulders of the Messenger of Allah (ﷺ).[229]

The funeral prayer was offered by his successor, 'Umar ibn al-Khaṭṭâb (رضي الله عنه). 'Umar, 'Uthmân, Ṭalḥah, and Abu Bakr's son

'Abdur-Raḥmân went down into his grave; the niche was on the side of the grave of the Messenger of Allah (ﷺ).[230]

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) departed from this world having exerted great effort to spread the religion of Allah far and wide. Human civilisation will remain forever indebted to this noble mentor, who carried the banner of the Prophet's call after his death and nurtured what he had begun. He tended the seeds of justice and freedom, irrigating them with the blood of the martyrs, until they bore all sorts of fruit in abundance throughout history in science, culture and thought. Civilisation will remain indebted to Abu Bakr because through his brilliant efforts and great patience, and his steadfastness at the time of apostasy, Allah guarded the religion of Islam. Through him, Allah spread Islam to other nations and peoples by means of the great conquests.

We end with a prayer: Praise is for Allah, Lord of the Worlds. Glory and praise is for You, O Allah; I seek Your forgiveness and I repent to You.

Summary and Conclusion

1. The biography of the Rightly-Guided Caliphs and their glorious history is one of the strongest sources of faith and sound Islamic sentiment from which the flame of the Ummah's faith is still fed. It still gives momentum to da‘wah, thus igniting the light of truth in people's hearts so that it will not be extinguished by the winds of destruction that the enemies of the Ummah are trying to send against its message and its history.
2. The Muslims — and indeed humanity as a whole — are in the greatest ever need of learning about the virtues of the Companions of the Messenger of Allah (ﷺ): their noble character, the impact of the Prophet's education on them, and their high status, by means of which they became the ideal and unique examples in human history.
3. Islamic history in general — and the history of early Islam in particular — has been subjected to distortion, doubt, misinterpretation, suppression, and the addition of fabrications by the Shiites, Orientalists, Christians, Jews and secularists. Thus it has become a communal obligation to put the facts straight. Everyone who is able to present the correct history of early Islam should regard that as one of the best acts of worship and should hasten to do his or her utmost. The members of the Ummah should have before them the excellent examples of their predecessors so that they can follow these examples and correct their own conduct.

4. The biography of Abu Bakr is filled with lessons; he is the greatest character in Islam after the Prophet (ﷺ). This great Companion always exhibited the noblest characteristics and praiseworthy attributes. Even before Islam, he was never known to prostrate to an idol or to drink alcohol.
5. Abu Bakr not only had knowledge of genealogy, but he also had an advantage that made him dear to the Arabs: unlike others, he never criticised their lineage or mentioned their faults. He was the most knowledgeable among the Quraysh of the tribe's lineage and background, both good and bad. He was also famous for his trade. He used to spend generously from his wealth and was well-known for that during the jâhiliyah.
6. Abu Bakr was like a treasure that Allah had stored for His Messenger (ﷺ). He was one of the dearest of Quraysh to Quraysh. The easygoing nature that Allah had bestowed upon him made him approachable; he got along with people, and they got along with him.
7. Abu Bakr's activities in calling people to Allah give an example of strong faith and of responding to Allah and His Messenger, highlighting the image of the believer who does not settle down or feel at peace until he conveys to people what he believes in.
8. Abu Bakr was faced with trials and tests. He was persecuted and dust was thrown on his head, and once, in the Sacred Mosque in Makkah, he was beaten with shoes so badly that his nose could not be distinguished from the rest of his face, and he had to be carried to his house.
9. One of the distinguishing characteristics of Abu Bakr was his great courage. When he was supporting the truth, he did not fear anyone; he would not be influenced by criticism from an-

yone when it came to supporting the religion of Allah, striving for His sake, and defending His Messenger (ﷺ).

10. Abu Bakr played a role in securing the freedom of the persecuted Muslims; this method became part of the plan adopted by the Islamic leadership to put an end to the persecution that befell the weak and oppressed. He supported the effort with wealth and individuals; he started buying male and female slaves who were believers, then freeing them for the sake of Allah.
11. Abu Bakr used his knowledge of genealogy as one of the means of calling people to Islam. He used to accompany the Messenger of Allah (ﷺ) when he called the tribes to Islam at the markets that the Arabs used to hold on various occasions.
12. Abu Bakr accompanied the Messenger of Allah (ﷺ) on his migration to Madinah. He was the Prophet's right-hand man from the beginning of his mission until he (ﷺ) died. He drank quietly and deeply from the spring of prophethood, acquiring wisdom, faith, certainty, resolve, piety and sincerity. This Companionship bore fruits in the form of righteousness, deep faith, devotion, alertness, love, purity, resolve, determination, sincerity and understanding. Thus he adopted his famous stance after the death of the Messenger of Allah (ﷺ) in Saqeefah Bani Sâ'idah, and on other occasions, such as sending the army of Usâmah and fighting the apostates. He put right what had gone wrong, rebuilt what had been destroyed, brought back together what had been dispersed and straightened what had gone crooked.
13. Abu Bakr was present with the Prophet (ﷺ) at all major events; did not miss any of them. He stood firm with the Messenger of Allah (ﷺ) on the day of Uḥud when the people gave in; the Prophet (ﷺ) gave him the great banner, which was black, on the day of Tabook.

14. Abu Bakr's life in the society of Madinah is filled with lessons, and he left for us a living example of understanding Islam and applying it in real life. His character was distinguished by great qualities; the Messenger of Allah (ﷺ) praised him in many hadiths and spoke of his virtue and superiority over many of the Companions (may Allah be pleased with them all).
15. Abu Bakr's faith in Allah (ﷻ) was great indeed, and he understood the reality of faith. The word of the Oneness of Allah penetrated deeply into his heart and mind, and its effects were reflected in his actions. He lived under the impact of tawḥeed and thus acquired sublime characteristics, having been purified of vile, base characteristics. He was keen to adhere to the laws of Allah and follow the guidance of the Prophet (ﷺ). His faith in Allah motivated him to strive hard in a real and active sense, and it gave him a sense of pride and honour. The level of faith and certainty in his heart was very great, and was unmatched by anyone else among the Companions.
16. Abu Bakr was one of the most knowledgeable of people about Allah (ﷻ) and was one of those who fear Him most. Ahl as-Sunnah unanimously agree that Abu Bakr was the most knowledgeable of this Ummah, and more than one scholar has narrated that there was consensus on this point. The reason for his pre-eminence among all the Companions in knowledge and virtue was his staying close to the Prophet (ﷺ). He spent the most time with him by night and by day, while travelling and at home in Madinah. He would stay up with the Prophet (ﷺ) after the evening prayer, talking to him about the affairs of the Muslims. The Prophet (ﷺ) appointed Abu Bakr to lead the first Hajj that was performed from Madinah. Knowledge of the Hajj rituals is more complex than other acts of worship; were it not for his vast knowledge, he would not have been ap-

pointed. Similarly, the Prophet (ﷺ) appointed him to lead the prayers, and were it not for his knowledge, he would not have appointed him to do that. The Prophet (ﷺ) did not appoint anyone else to lead the Hajj or the prayers. The document on zakâh, as enjoined by the Messenger of Allah (ﷺ), was taken by Anas from Abu Bakr, and it is the soundest of reports concerning this matter.

17. When the Messenger of Allah (ﷺ) passed away, people became confused. However, Allah made the Ummah steadfast through Abu Bakr. He also played a great role in Saqeefah Bani Sâ‘idah when he managed to convince the Anṣâr of his opinion without exposing the Muslims to turmoil. He praised the Anṣâr and highlighted their virtues on the basis of the Qur’an and Sunnah.
18. Sa‘d ibn ‘Ubâdah (رضي الله عنه) swore allegiance to Abu Bakr as Caliph following the discussion that took place in Saqeefah Bani Sâ‘idah; he gave up his former stance of claiming leadership and submitted to the Caliphate of Abu Bakr. His paternal cousin Basheer ibn Sa‘d al-Anṣâri was the first one among those gathered in Saqeefah Bani Sâ‘idah to swear allegiance to Abu Bakr.
19. After allegiance was sworn publicly to Abu Bakr, he delivered a speech to the Ummah which is regarded as one of the most beautiful speeches in Islam, despite its brevity. In it, Abu Bakr laid down the guidelines he would follow in running the state.
20. Abu Bakr wanted to implement the policy that he had drawn up for his state; he appointed helpers among the Companions to aid him in achieving that.
21. Abu Bakr lived among the Muslims as the successor of the Messenger of Allah (ﷺ); he did not miss any opportunity to

teach the people, enjoin what is good and forbid what is evil. His attitude shone on the people around him with guidance, faith and good manners.

22. The era of Abu Bakr is regarded as the beginning of the era of the Rightly-Guided Caliphs. Its importance is based on the fact that it was an extension of the era of the Prophet (ﷺ) and was very close to it. The era of the Rightly-Guided Caliphs in general, and the judiciary in particular, was an extension of the judiciary at the time of the Prophet (ﷺ); it completely preserved all that is proven from the time of the Prophet (ﷺ) and applied it in full, in both letter and spirit.
23. Abu Bakr appointed governors in various regions and gave them full authority with regard to administration, rule, leading the prayer, collecting zakâh and all kinds of duties. He approved of all the governors and commanders of the Prophet (ﷺ) who were in their posts when the Messenger of Allah (ﷺ) had died; he did not remove any of them unless it was to promote him to a more important position, and then only if the governor or commander agreed to that. The responsibilities of the governors and commanders during the time of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) were the same as their responsibilities during the time of the Messenger (ﷺ).
24. Among the lessons we learn from sending the army of Usâmah (رضي الله عنه) are:
    - circumstances may change, but hardship should not distract the believers from the commands of religion;
    - the progress of Islam is not connected to any one individual;
    - it is obligatory to follow the Prophet (ﷺ);
    - differences of opinion among the believers should be referred to the Qur'an and Sunnah;
    - the call to Islam should be accompanied by action;

- the youth have a role to play in serving Islam;
- and how the Muslims should observe Islamic etiquette when engaging in jihad.

The army of Usâmah achieved its goals: the apostasy movement in the North was weakened and became the weakest front of that movement.

25. There were several causes for the apostasy of the Arab tribes after the death of the Messenger of Allah (ﷺ), including: immense shock at the death of the Messenger of Allah (ﷺ); weakness in religious commitment; poor understanding of the texts; nostalgia for the time of ignorance and its indulgence in evil conduct; rebellion against legitimate authority; tribalism; ambitions for power; using religion for worldly gain; stinginess; envy; and foreign influences, such as those of the Jews, Christians and Magians.
26. The types of apostasy included: leaving Islam altogether and going back to idol worship, claims of prophethood and calls to abandon prayer. Some of the apostates continued to acknowledge Islam and establish prayer but refused to give zakâh. Some of them felt malicious joy at the death of the Messenger (ﷺ) and went back to their previous customs of the jâhiliyah. Some were hesitant and confused, waiting to see who would prevail.
27. Abu Bakr's attitude towards the apostates contained no leniency or compromise. It is thanks to him in large part — after Allah — that this religion remained intact and survived in its pure and original form.
28. One of the basic facts concerning this turmoil is that it did not include all people within its geographical area; in each region, there were some leaders, tribes, individuals and groups who adhered to Islam.

29. One of the signs of Abu Bakr's wisdom was his appointing Khâlid and seeking his help, because Khâlid was very tough. This brought about a balance by mixing Khâlid's toughness with Abu Bakr's gentleness, as gentleness alone or toughness alone both lead to trouble. Abu Bakr would consult 'Umar, and he appointed Khâlid as a commander. This is a sign of the perfect wisdom of the successor of the Messenger of Allah (ﷺ).

30. All of the conditions and requirements for prevailing in the land were fulfilled at the time of Abu Bakr and the Rightly-Guided Caliphs after him. Thanks are due to Abu Bakr — after Allah — for reminding the Ummah of these conditions. Hence, he refused the request of the Bedouins to have him waive zakâh for them, and he insisted on sending the army of Usâmah. He adhered to Islamic jurisprudence in full, not compromising on any matter, great or small.

31. The preparations made by Abu Bakr during the apostasy wars were comprehensive in all aspects, both tangible and intangible. He mobilised the armies and appointed commanders for the apostasy wars; he corresponded with the apostates; he urged the Companions to fight them; he collected weapons, horses and camels and equipped the fighters; he fought innovation, ignorance, and whims and desires; he made Islamic jurisprudence rule in all aspects of life; he did all he could to keep the Muslims united on the correct foundation; he followed the principle of enabling employees of the Muslim state to focus on their tasks without being distracted by other matters; and he encouraged building upon existing technology instead of 'reinventing the wheel'. Abu Bakr also paid attention to security matters, information and other means.

32. The jihad that was waged by the Companions in the apostasy wars served as a divinely ordained preparation for the Islamic

conquests. People's intentions and their potential were manifested; their energy was unleashed; people with military skills were discovered; the commanders developed military plans and styles; a sincere, disciplined, obedient, soldierly spirit developed that was aware of the cause for which they were fighting; they gave their all, knowing what they were sacrificing for; and their performance and devotion were great.

33. Arabia was united under the banner of Islam for the first time in its history, by the grace of Allah and then by the efforts of the Companions who strove alongside Abu Bakr, either eliminating anyone who stood in the way or making him join the Islamic wave. The capital of the Islamic state, Madinah, spread its domination throughout the Peninsula. As a result, the Ummah rallied behind one leader, one principle and one idea. The victory was a victory for Islam and for the unity of the Ummah because the Muslims stuck together and overcame all means of division and tribalism. This proves that the Islamic state, under the leadership of Abu Bakr, was able to overcome the most difficult crises.
34. History proves that any attempt to rebel against the religion of Islam, whether on the part of an individual, a group or a state, is a desperate attempt that will inevitably end in failure and humiliation. This is because such a rebellion is no more than a rebellion against the decree of Allah as represented in His book. He has guaranteed to preserve it and to preserve the group that rallies around it and follows its teachings at both the individual and societal levels on a permanent basis. Moreover, Allah has decreed in His book that the good end is for the pious, and He has promised the weak and oppressed that He will enable them to prevail over the oppressors.
35. As soon as the apostasy wars ended and matters settled down in the Arabian Peninsula, which had been the arena for those

wars, Abu Bakr started implementing the plan of conquest that had been drawn up by the Messenger of Allah (ﷺ). He mobilised armies for the conquest of Iraq and Syria.

36. The instructions that Abu Bakr gave to the commanders in the conquest of Iraq (Khâlid and 'Iyâḍ) indicate his highly developed strategic thinking. He issued a set of tactical and strategic military guidelines which defined for the two Muslim commanders a geographical area as a starting point for entering Iraq.
37. Khâlid engaged in a number of battles in Iraq that led to the conquest of that region.
38. Abu Bakr decided to conquer Syria and consulted the senior Companions; then he mobilised the people of Yemen for jihad and drew up battalions, handing out the banners to the commanders. He sent four armies to Syria.
39. The armies that were sent to conquer Syria encountered difficulties in carrying out their mission because they were facing the armies of the Eastern Roman Empire, which were distinguished by their strength and large numbers. The Muslim commanders corresponded with Abu Bakr and informed him of the difficult situation. Abu Bakr instructed the armies to withdraw to Yarmook and gather there; he ordered Khâlid to bring half of the army of Iraq to the Syrian front and then to assume command of the armies there.
40. Khâlid ibn al-Waleed managed to achieve a great victory over the armies of Syria; two of the most important battles were the battles of Ajnadayn and Yarmook.
41. The researcher may determine that the most important features of foreign policy in Abu Bakr's state were:
    - instilling fear of the state in other nations,
    - continuing the jihad as enjoined by the Messenger (ﷺ),

  - spreading justice in the conquered nations and showing kindness to their people,
  - lifting oppression from the conquered nations, and
  - removing human barriers that stood between them and Islam.

42. Allah helped the armies of Caliph Abu Bakr. Those victorious armies marched towards Iraq and Syria and were able to defeat the Byzantines and Persians and conquer those lands in record time.
43. When Abu Bakr fell sick and was dying, he took a number of practical measures to select the next caliph. First, he consulted the senior Companions, both Muhâjireen and Anṣâr. After Abu Bakr nominated 'Umar, and most of the Companions agreed with that, he wrote a covenant that was to be read to the people in Madinah and other regions. He told 'Umar of his next steps, informing him of what he had decided and making 'Umar commit to following through on those decisions. He told the people himself, whilst he was conscious and aware of what he was saying, so that there would be no confusion. Abu Bakr turned in supplication to Allah, expressing his concerns to Him. He commanded 'Uthmân (رضي الله عنه) to read this covenant to the people and to receive their oaths of allegiance to 'Umar before Abu Bakr died. He also gave 'Umar some advice when he was alone with him.
44. The steps which Abu Bakr took to appoint the Caliph who would succeed him did not go beyond the framework of shoorâ at all, even though the procedure differed from the way Abu Bakr himself had been elected. Thus, 'Umar was elected Caliph through consultation and consensus.
45. Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) departed from this world after great efforts to spread the religion of Allah far and wide. Hu-

man civilisation will remain forever indebted to this noble mentor, who carried the banner of the Prophet's call after his death and nurtured what the Prophet (ﷺ) had begun. He tended the seeds of justice and freedom, irrigating them with the blood of the martyrs, until they produced all sorts of abundant fruits throughout history in the fields of science, culture and thought. Civilisation will remain indebted to Abu Bakr, because through his brilliant efforts and great patience, and his steadfastness at the time of apostasy, Allah guarded the religion of Islam. Through him, Allah spread Islam to other nations and peoples by means of the great conquests.

46. This humble effort is open to criticism and suggestions. It is no more than a humble attempt aimed at presenting a true picture of the Rightly-Guided Caliphate so that we may learn from it in our ongoing efforts to make Islamic jurisprudence rule our lives and spread this call among the people.

I ask Allah, the Most High, the Almighty, Lord of the mighty Throne, to accept and bless this effort and make it among my righteous deeds by means of which I may draw closer to Him, and not to deprive me, or my brothers and sisters who helped me to complete it, of reward or of the company of the prophets, the truthful ones, the martyrs and the righteous people. I end this book with the words of Allah:

﴾…Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.﴿

(Qur'an 59: 10)

Glory and praise is for You, O Allah. I bear witness that there is no god except You; I seek Your forgiveness and I repent to You. I end this supplication with: all praise is for Allah, Lord of the worlds.

NOTES

Introduction

[1] The translations of the meanings of the verses of the Qur'an in this book have been taken from: Saheeh International, *The Qur'an: Arabic Text with Corresponding English Meanings* (Jeddah: Abul Qasim Publishing House, 1997).

[2] Ismâ'eel ibn Katheer, *al-Bidâyah wan-Nihâyah* (Dar ar-Rayyân, 1988).

[3] 'Izz ad-Deen ibn al-Atheer, *al-Kâmil fit-Târeekh*, annotated by 'Ali Sheeri (Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi, 1989).

[4] Dr. Ali Muhammad as-Sallâbi, *as-Seerat an-Nabawiyah 'Araḍ Waqâ'i' wa Taḥleel Aḥdâth* [The Prophet's biography: Analysis of events and developments] (Beirut: Dâr al-Ma'rifah).

[5] al-Ḥasan ibn Mas'ood al-Baghawi, *Sharḥ as-Sunnah* (Beirut: al-Maktab al-Islâmi, 1983), vol. 1, pp. 214-215.

[6] See the Introduction by Sayyid Quṭb to: Ṣâdiq Ibrâheem 'Arjoon, *Khâlid ibn al-Waleed* (ad-Dâr as-Sa'oodiyah, 1987), p. 5.

[7] 'Arjoon, *Khâlid ibn al-Waleed*, 1987, p. 5.

[8] Muhammad Mâlullâh, *Abu Bakr aṣ-Ṣiddeeq* (Maktabat Ibn Taymiyah, 1989), pp. 15-16.

[9] Dr. Muhammad al-Makhzoon, *al-Manhaj al-Islâmi li Kitâbat at-Târeekh*, p. 4.

Chapter 1: Abu Bakr prior to becoming Caliph

[1] Aḥmad ibn ‘Ali ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah* [Biographies of the Companions] (Beirut: Dâr al-Kutub al-‘Ilmiyah, 1995), vol. 4, pp. 144-145.

[2] Majdi Fatḥi as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq* [Biography and life of (Abu Bakr) aṣ-Ṣiddeeq], (Tanta, Egypt: Dâr aṣ-Ṣaḥâbah lit-Turâth, 1996), p. 27.

[3] ‘Ali aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq* (Jeddah: Dâr al-Manârah, 1986), p. 46.

[4] Maḥmoud al-Maṣri, *Aṣ-ḥâb ar-Rasool* (Maktabat Abi Ḥudhayfah as-Salafi, 1999), vol. 1, p. 59.

[5] Abul-Qâsim Sulaymân ibn Aḥmad aṭ-Ṭabarâni, *al-Mu‘jam al-Kabeer* (Dâr Maktabat al-‘Uloom wal-Ḥukam, 1985), vol. 1, p. 52.

[6] Ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 1, p. 146.

[7] Muhammad ibn Aḥmad ad-Dawlâbi, *al-Kunâ wal-Asmâ’* (Beirut: Dâr Ibn Ḥazm, 2000), vol. 1, p. 6, quoted in Muhammad Aḥmad ‘Ashoor and Jamâl ‘Abdul-Mun‘im al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq* [Speeches of Abu Bakr aṣ-Ṣiddeeq] (Dâr al-I‘tiṣâm), p. 11.

[8] Yusry Muhammad Hâni, *Târeekh ad-Da‘wah fil-Islâm fee ‘Ahd al-Khulafâ’ ar-Râshideen* (Umm al-Qurâ University: Institute for Research and Revival of Legacy, 1418 AH), p. 36.

[9] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, edited by Iḥsân ‘Abbâs (Beirut: Dar Ṣâdir, 1957), vol. 2, p. 172.

[10] ‘Izz ad-Deen ibn al-Atheer and Abi al-Ḥasan ibn ‘Ali ibn Muhammad al-Jazari, *Asad al-Ghâbah fee Ma‘rifat aṣ-Ṣahâbah* [Biographies of the Companions], (Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi, 1996), vol. 3, p. 310.

[11] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 49.

[12] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 39.

[13] Ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 4, p. 148.

[14] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 171.

[15] The Year of the Elephant was when Abrahah, the King of Abyssinia, came to invade Makkah and destory the Kaaba, thus putting an end to its high status. However, Allah protected His house and made Abrahah's plot go astray. [Editor]

[16] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, p. 29; Jalâl ad-Deen as-Suyooṭi, *Târeekh al-Khulafâ'*, annotated by Ibrâheem Ṣâliḥ (Beirut: Dâr Ṣâdir, 1997), p. 56.

[17] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 30.

[18] Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 4, p. 375.

[19] Mahdi Rizqullâh Aḥmad, *as-Seerat an-Nabawiyah fi Ḍaw' al-Maṣâdir al-Aṣliyah* [The Prophet's biography in the light of the original sources] (Riyadh: Markaz al-Malik Fayṣal lil-Buḥooth wad-Dirâsât al-Islâmiyah, 1412 AH), p. 577.

[20] Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 4, p. 375.

[21] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 30.

[22] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 169 / vol. 8, p. 249.

[23] Wahbah az-Zuḥayli, *at-Tafseer al-Muneer fil-'Aqeedah wash-Sharee'ah wal-Manhaj* (Beirut: Dâr al-Fikr al-Mu'âsir, 1991), vol. 28, p. 135.

[24] Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 8, p. 391.

[25] Muhammad ibn Aḥmad 'Uthmân adh-Dhahabi, *Sayr A'lâm an-Nubalâ'* (Beirut: Mu'sasat ar-Risâlah, 1990), vol. 2, p. 282.

[26] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 346.

[27] Abu 'Abdullâh Muṣ'ab ibn 'Abdullâh az-Zubayri, *Nasab Quraysh*, (Cairo: Dâr al-Ma'ârif), p. 275

[28] az-Zubayri, *Nasab Quraysh*, p. 277; Ibn 'Abdul-Barr, *al-Isti'âb*, vol. 3, p. 1366.

[29] adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 1990, vol. 2, p. 287.

[30] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 34.

[31] Abu ‘Abdullâh Aḥmad ibn Muhammad Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal* (Beirut: al-Maktab al-Islâmi), vol. 53, p. 8.

[32] adh-Dhahabi, *Sayr A‘lâm an-Nubalâ’*, 1990, vol. 2, pp. 135-139.

[33] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, p. 58.

[34] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 195.

[35] az-Zubayri, *Nasab Quraysh*, p. 278; Ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 8, p. 466; Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 35.

[36] Muhammad Rasheed Riḍa, *Abu Bakr aṣ-Ṣiddeeq: Awwal al-Khulafâ’ ar-Râshideen* (Beirut: Dâr al-Kutub al-‘Ilmiyah, 1983), p. 7.

[37] Mâlullâh, *Abu Bakr aṣ-Ṣiddeeq*, 1989, vol. 1, p. 280, quoted from Taqiy ad-Deen Aḥmad ibn Taymiyah, *Minhâj as-Sunnah*, annotated by Muhammad Rash-shâd Sâlim (Mu’sasat Qurṭubah).

[38] Rafeeq al-‘Adham, *Ash-har Mashâheer al-Islâm fil-Ḥarb was-Siyâsah* [The most famous military and political figures of Islam] (Beirut: Dâr ar-Râ’id al-‘Arabi, 1983), vol. 1, p. 10.

[39] Shihâb ad-Deen Aḥmad ibn ‘Abdul-Wahhâb an-Nuwayri, *Nihâyat al-‘Arab fee Funoon al-Adab* (Cairo: Maṭba‘at Costa Thomas), vol. 19, p. 10, quoted in Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 42.

[40] Aḥmad ibn ‘Ali ibn Ḥajar al-‘Asqalâni, *Tahdheeb at-Tahdheeb* (Beirut: Dâr al-Kutub al-‘Ilmiyah), vol. 2, p. 183.

[41] Ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 4, p. 146.

[42] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 66; Maḥmoud Shâkir, *at-Târeekh al-Islâmi: al-Khulafâ’ ar-Râshidoon* (Beirut: al-Maktab al-Islâmi, 1990), p. 30.

[43] Ibn Hishâm, *as-Seerat an-Nabawiyah* (Beirut: Dâr Iḥyâ’ at-Turâth, 1997), vol. 1, p. 371.

[44] Ibn Ḥajar al-‘Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 4, p. 147.

[45] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 48.

[46] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 34.

[47] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 49.

[48] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 29.

[49] al-Maṣri, *Aṣ-ḥâb ar-Rasool*, 1999, vol. 1, p. 58; Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 31.

[50] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 43.

[51] al-‘Adham, *Ash-har Mashâheer al-Islâm*, 1983, vol. 1, p. 12.

[52] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, p. 288-289, quoted in Muhammad ibn ‘Abdur-Raḥmân ibn Muhammad ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq: Afḍal aṣ-Ṣaḥâbah wa Aḥaqquhum bil-Khilâfah* (Dâr al-Qâsim, 1996), pp. 18-19.

[53] ‘Âṭif Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma‘a an-Nabi fee Makkah* [Abu Bakr’s support for the Prophet (ﷺ) in Makkah] (Egypt: Dâr aṣ-Ṣaḥâbah lit Turâth, 1993), p. 6.

[54] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 31.

[55] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 52.

[56] Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma‘a an Nabi fee Makkah*, 1993, p. 8.

[57] Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma‘a an Nabi fee Makkah*, 1993, p. 9.

[58] Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 34.

[59] Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 34.

[60] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 44.

[61] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 286; ‘Ali ibn Burhân ad-Deen al-Ḥalabi, *as-Seerat al-Ḥalabiyah fee Seerat al-Ameen wal-Ma’moon* (Beirut: Dâr al-Ma‘rifah), vol. 1, p. 440.

[62] Imam Abul-Faraj al-Jawzi, *Ṣifat aṣ-Ṣafwah* (Beirut: Dâr al-Ma‘rifah), vol. 1, p. 237; Abu ‘Abdullâh Aḥmad ibn Muhammad ibn Ḥanbal, *Faḍâ’il aṣ-Ṣaḥâbah* [The virtues of the Companions] (Saudi Arabia, Dâr Ibn al-Jawzi, 1999), vol. 3, p. 206.

[63] *Deewân Hassân ibn Thâbit*, annotated by Waleed ‘Arafât, vol. 1, p. 17.

[64] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, pp. 26-28.

[65] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol.3, p. 29.

[66] See Muneer al-Ghaḍbân, *at-Tarbiyat al-Qiyâdiyah* [Leadership training] (Riyadh: Dâr al-Wafâ’ bil-Manṣoorah, 1998), vol. 1, p. 115.

[67] al-Ghaḍbân, *at-Tarbiyah al-Qiyâdiyah*, 1998, vol. 1, p. 116.

[68] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 87.

[69] Yaḥyâ al-Yaḥyâ, *al-Waḥy wa Tableegh ar-Risâlah*, p. 62.

[70] Muhammad Ṣâdiq 'Arjoon, *Muḥammad Rasool Allâh* (Damascus: Dâr al-Qalam, 1995), vol. 1, p. 533.

[71] al-Ḥalabi, *as-Seerat al-Ḥalabiyah*, vol. 1, p. 442.

[72] Muhammad as-Sayyid Muhammad Yoosuf, *at-Tamkeen lil-Ummat al-Islamiyah fee Ḍaw' al-Qur'an al-Kareem* [How the Muslim Ummah may prevail in the Light of the Teachings of the Qur'an] (Egypt: Dârus-salam, 1997), p. 243.

[73] Ismâ'eel ibn Katheer, *as-Seerat an-Nabawiyah*, annotated by Muṣṭafa 'Abdul-Wâḥid (Beirut: Dâr al-Fikr, 1398 AH), vol. 1, pp. 439-441; Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 30.

[74] Jamâl 'Abdul-Hâdi Muhammad Mas'ood and Muhammad Rif'at Jumu'ah, *Akhṭa' Yajib an Tuṣaḥ-ḥaḥ fit-Târeekh: Istikhlâf Abi Bakr aṣ-Ṣiddeeq* [Mistakes in historical accounts that should be corrected: The appointment of Abu Bakr aṣ-Ṣiddeeq as Caliph] (Riyadh: Dâr al-Wafa' bil-Manṣoorah, 1986), pp. 131-132.

[75] Sulaymân as-Suwaykit, *Miḥnat al-Muslimeen fil-'Ahd al-Makki* (Riyadh: Maktabat at-Tawbah, 1992), p. 79.

[76] Ibrâheem 'Ali Muhammad Aḥmad, *as-Seerat an-Nabawiyah Qirâ'atan li Jawânib al-Ḥadhr wal-Ḥimâyah*, p. 50.

[77] Aḥmad, *as-Seerat an-Nabawiyah*, p. 51.

[78] Mas'ood and Jumu'ah, *Akhṭa' Yajib an Tuṣaḥ-ḥaḥ fit-Târeekh*, 1986, p. 132.

[79] as-Suwaykit, *Miḥnat al-Muslimeen*, 1992, p. 75.

[80] Abu 'Abdullâh Muṣṭafâ al-'Adawi, *aṣ-Ṣaḥeeḥ al-Musnad min Faḍâ'il aṣ-Ṣaḥâbah* (Saudi Arabia: Dâr Ibn 'Affân, 1995), p. 37.

[81] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 3, p. 4; Aḥmad ibn 'Ali ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri* (al-Maṭba'at as-Salafiyah, 1401 AH), vol. 7, p. 169.

[82] Single combat: a duel that took place between two of the best warriors from opposing sides before a battle; the two armies would be lined up

to watch but would not begin fighting until one of the combatants had defeated the other.

[83] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, pp. 271-272.

[84] See: Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, pp. 29-32.

[85] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 213; Yaḥyâ ibn Ibrâheem al-Yaḥyâ, *al-Khilâfat ar-Râshidah wad-Dawlah al-Umawiyah min Fatḥ al-Bâri* (Saudi Arabia: Dâr al-Hijrah, 1996), p. 156.

[86] 'Abbâs Maḥmoud al-'Aqqâd, *'Abqariyat aṣ-Ṣiddeeq* [The genius of (Abu Bakr) aṣ-Ṣiddeeq] (Beirut: al-Maktabah al-'Aṣriyah), p. 87.

[87] al-Ghaḍbân, *at-Tarbiyah al-Qiyâdiyah*, 1998, vol. 1, p. 136.

[88] Maḥmoud 'Ali al-Baghdâdi. *'Ateeq al-'Utaqâ' al-Imâm Abu Bakr aṣ-Ṣiddeeq* [A biography of Abu Bakr aṣ-Ṣiddeeq] (Beirut: Dâr an-Nadwah al-Jadeedah, 1994), p. 39-40.

[89] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 394.

[90] al-Ghaḍbân, *at-Tarbiyat al-Qiyâdiyah*, 1998, vol. 1, p. 140.

[91] as-Suwaykit, *Miḥnat al-Muslimeen*, 1992, p. 92.

[92] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 393.

[93] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 393.

[94] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 346.

[95] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 393.

[96] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 345.

[97] al-Ghaḍbân, *at-Tarbiyat al-Qiyâdiyah*, 1998, vol. 1, p. 342.

[98] Maḥmoud al-Aloosi al-Baghdâdi. *Tafseer al-Aloosi*: *Rooḥ al-Ma'âni fee Tafseer al-Qur'ân al-'Adheem was-Sab' al-Mathâni* (India: Idârat aṭ-Ṭibâ'at al-Muṣṭafâ'iyah, n.d.), vol. 30, p. 152.

[99] It was said that his name was al-Ḥârith ibn Yazeed, or Mâlik, or Rabee'ah ibn Rafee'.

[100] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 274.

[101] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 95.

[102] Mas'ood and Jumu'ah, *Akhṭa' Yajib an Tuṣaḥ-ḥaḥ fit Târeekh*, 1986, p. 134.

[103] ‘Abdul-‘Azeez ‘Abdullâh al-Ḥumaydi, *at-Târeekh al-Islâmi; Mawâqif wa ‘Ibar* (Alexandria: Dâr ad-Da‘wah / Jeddah: Dâr al-Andalus al-Khuḍrâ’, 1998), vols. 19 and 20, p. 209.

[104] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 117; there is an interruption in the chain of narration of this report.

[105] Taqiy ad-Deen Aḥmad ibn Taymiyah, *Majmoo‘ al-Fatâwâ* (Riyadh: Dâr al-Wafa’ / Maktabat al-‘Ubaykân, 1997), vol. 6, p. 212.

[106] Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, vol. 1, p. 11; Shaykh Shâkir said: Its chains of narration are weak, but it is sound when all its chains of narration and corroborating reports are taken together.

[107] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 28, p. 22.

[108] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 95.

[109] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 100; quoted in Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 95.

[110] as-Suyooṭi, *Târeekh al-Khulafâ’*, 1997, p. 100; quoted in Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 96.

[111] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 92.

[112] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, pp. 156-157; this report contains additional material that does not appear in *Sabeel ar-Rashshâd* by aṣ-Ṣâliḥi, vol. 2, p. 596. A weak hadith recorded by Ibn Katheer.

[113] Muhammad Khayr Haykal, *al-Jihâd wal-Qitâl fis-Siyâsat ash-Sharee‘ah* (Amman: Dâr al-Bayâriq, 1993), vol. 1, p. 412.

[114] Muneer al-Ghaḍbân, *at-Taḥâluf as-Siyâsi fil-Islâm*, 1988, p. 53.

[115] al-Ghaḍbân, *at-Taḥâluf as-Siyâsi*, 1988, p. 64.

[116] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 3, p. 69; al-Ghaḍbân, *at-Tarbiyah al-Qiyâdiyah*, 1998, vol. 2, p. 20.

[117] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 107.

[118] Abu Zahrah, *Khâtim an-Nabiyyeen* (Beirut: Dâr al-Fikr, 1972), vol. 1, p. 659; Ibn Katheer, *as-Seerat an-Nabawiyah*, 1398 AH, vol. 2, p. 234.

[119] Ibn Katheer, *as-Seerat an-Nabawiyah*, 1398 AH, vol. 2, pp. 230-234.

[120] Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, vol. 1, p. 348.

[121] ‘Abdur-Raḥmân al-Barr, *al-Hijrat an-Nabawiyah al-Mubârakah* (Egypt: Dâr al-Kalimah al-Manṣoorah, 1997), p. 72.

[122] Sayyid Quṭub, *Fee Dhilâl al-Qur’ân* (Dâr ash-Shurooq, 1980), vol. 4, p. 2247.

[123] ‘Abdul-Kareem Zaydân, *al-Mustafâd min Qaṣaṣ al-Qur’ân* (Beirut: Mu’sasat ar-Risâlah, 1997), vol. 2, p. 101.

[124] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 188.

[125] as-Sallâbi, *as-Seerat an-Nabawiyah*, vol. 1, p. 543.

[126] al-Ḥâfidh ibn Ḥajar said, “This is the sound view; the view of those who said it was a Friday is odd.” Ibn Ḥajar al-‘Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 4, p. 544.

[127] Aḥzami Sâmi‘oon Jazooli, *al-Hijrah fil-Qur’ân al-Kareem* (Riyadh: Maktabat ar-Râshid, 1996), p. 351.

[128] Jazooli, *al-Hijrah fil-Qur’ân*, 1996, p. 352.

[129] Jazooli, *al-Hijrah fil-Qur’ân*, 1996, p. 353.

[130] Jazooli, *al-Hijrah fil-Qur’ân*, 1996, p. 354.

[131] See: Jazooli, *al-Hijrah fil-Qur’ân*, 1996, p. 355.

[132] Shawqi Abu Khaleel, *fit-Târeekh al-Islâmi* (Beirut: Dâr al-Fikr al-Mu‘âṣir, 1996), p. 226.

[133] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, pp. 240-241.

[134] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, p. 240-241.

[135] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 43.

[136] Quoted in Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, p. 262-263.

[137] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, p. 263.

[138] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, pp. 242-243.

[139] Zaydân, *al-Mustafâd*, 1997, vol. 2, p. 100.

[140] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 4, p. 272.

[141] Sa‘eed Ḥawa, *al-Asâs fis-Sunnah* (Egypt: Dârussalam, 1898), p. 3578.

[142] Ṣâliḥ Aḥmad ash-Shâmi, *Min Ma‘een as-Seerat* (al-Maktabat al-Islâmiyah, 1992), p. 147.

[143] Jazooli, *al-Hijrah fil-Qur’ân*, 1996, p. 361.

[144] Zaydân, *al-Mustafâd*, 1997, vol. 2, pp. 144-145.

[145] al-Ḥalabi, *as-Seerat al-Ḥalabiyah*, vol. 2, p. 213; Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 182.

[146] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 184.

[147] al-Barr, *al-Hijrat an-Nabawiyah*, 1997, p. 126.

[148] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, p. 102; its chain of narration is sound.

[149] Abu Ja'far Muhammad ibn Jareer aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, (Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi) vol. 2, p. 100; al-Barr, *al-Hijrat an-Nabawiyah*, 1997, p. 128.

[150] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 115.

[151] Tawfeeq Muhammad Sabâ', *Aḍwa' 'alâ al-Hijrah* (Maṭba'at al-Hay'at al-'Âmah li Shu'oon al-Maṭâbi' al-Ameeriyah, 1973), pp. 393-397.

[152] ash-Shâmi, *Min Ma'een as-Seerat*, 1992, p. 148.

[153] al-Ghaḍbân, *at-Tarbiyah al-Qiyâdiyah*, 1998, vol. 2, pp. 191-192.

[154] Muṣṭafâ as-Sibâ'ee, *as-Seerat an-Nabawiyah; Duroos wa 'Ibar* (Beirut: al-Maktab al-Islâmi, 1986), p. 71.

[155] al-Barr, *al-Hijrat an-Nabawiyah*, 1997, p. 204.

[156] as-Sibâ'ee, *as-Seerat an-Nabawiyah*, 1986, p. 68.

[157] 'Abdul-Qâdir Abu Fâris, *as-Seerat an-Nabawiyah*, p. 54.

[158] al-Barr, *al-Hijrat an-Nabawiyah*, 1997, p. 205.

[159] Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 1997, vol. 11, p. 286.

[160] a village in the province of Jizan, in southwest Saudi Arabia.

[161] al-Ghaḍbân, *at-Tarbiyat al-Qiyâdiyah*, 1998, vol. 2, p. 31.

[162] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 121.

[163] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 1, p. 124; Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 1, p. 242.

[164] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Ma'rifat aṣ-Ṣahâbah*, 1996, vol. 3, p. 318.

[165] Maḥmoud ibn 'Umar az-Zamakhshari, *Khaṣâ'iṣ al-'Asharat al-Kirâm al-Bararah*, p. 41.

[166] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, p. 447.

[167] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, p. 228.

[168] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, p. 233.

[169] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, pp. 271-272.

[170] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 3, p. 278.

[171] as-Suyooṭi, *Târeekh al-Khulafâ'*, 1997, p. 94.

[172] Mâlullâh, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 335.

[173] 'Âṭif Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma'a an-Nabi fee Madinah* [Abu Bakr's support for the Prophet (ﷺ) in Madinah] (Egypt: Dâr aṣ-Ṣaḥâbah lit-Turâth, 1993), p. 27.

[174] *Minḥat al-Ma'bood*, vol. 2, p. 19; quoted in Jameel 'Abdullâh al-Maṣri, *Târeekh ad-Da'wah al-Islâmiyah fi Zaman ar-Rasool wal-Khulafâ' ar-Râshideen* (Madinah: Maktabat ad-Dâr, 1987), p. 130.

[175] Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma'a an-Nabi fee Madinah*, 1993, p. 28.

[176] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 4, p. 157.

[177] Lamâḍah, *Mawâqif aṣ-Ṣiddeeq ma'a an-Nabi fee Madinah*, 1993, p. 32.

[178] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 137.

[179] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 138.

[180] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 3, p. 346; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 2, p, 364.

[181] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 3, p. 346.

[182] Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 1997, vol. 11, p. 117. The ṣiddeeq is not inspired but has strong faith because he or she believes in something unquestioningly. (Editor)

[183] Quoted in 'Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 117.

[184] Muhammad ibn 'Umar ibn Wâqid al-Wâqidi, *al-Maghâzi*, annotated by Marsadan Jawsan (Beirut: 'Âlam al-Kutub, 1984), vol. 2, p. 644.

[185] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol.1, p. 124; Abu Dâwood, *Kitâb al-Jihâd, Bâb fil-Bayât*, vol. 3, p. 43.

[186] al-Maṣri, *Târeekh ad-Da'wat al-Islâmiyah*, 1987, p. 142.

[187] Noor ad-Deen ‘Ali ibn Abi Bakr al-Haythami, *Majma‘ az-Zawâ’id wa Manba‘ al-Fawâ’id* (Cairo: Dâr ar-Rayyân / Beirut: Dâr al-Kitâb al-‘Arabi), vol. 5, p. 202.

[188] Mas‘ood and Jumu‘ah, *Istikhlâf Abi Bakr aṣ-Ṣiddeeq*, 1986, p. 140.

[189] Mas‘ood and Jumu‘ah, *Istikhlâf Abi Bakr aṣ-Ṣiddeeq*, 1986, p. 140.

[190] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 382.

[191] an-Naysâboori, Abu ‘Abdullâh al-Ḥâkim, *al-Mustadrak ‘alâ aṣ-Ṣaḥeeḥayn* (Beirut: Dâr al-Kutub al-‘Ilmiyah, 1990). He said: A hadith with a sound chain of narration, although they [Bukhari and Muslim] did not narrate it. Adh-Dhahabi said: It is sound [in al-Wâqidi, *al-Maghâzi*, 1984, vol. 3, p. 42].

[192] This incident has been recorded by the Prophet’s biographers; according to Ibn Ḥajar, its chain of narrators is acceptable. Ibn Hishâm, *as-Ṣeerat an-Nabawiyah*, 1997, vol. 4, p. 44.

[193] The Prophet’s biographers recorded this incident. ‘Ali Mu’ṭi, *at-Târeekh as-Siyâsi wal-‘Askari* (Beirut: Mu’sasat al-Ma‘ârif, 1998), p. 365; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 43.

[194] al-Maṣri, *Târeekh ad-Da‘wah al-Islâmiyah*, 1987, p. 145.

[195] al-Wâqidi, *al-Maghâzi*, 1984, vol. 2, p. 796.

[196] One assumes, since the Prophet (ﷺ) was apparently pleased with the actions of the women, that ‘slapping’ here was not done harshly ; other reports mention that the women slapped the horses with their veils, so it was probably a way to stimulate the horses and get them ready for action. (Editor)

[197] al-Maṣri, *Târeekh ad-Da‘wat al-Islâmiyah*, 1987, p. 147.

[198] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 74.

[199] Abu Ja‘far Aḥmad al-Muḥibb aṭ-Ṭabari, *ar-Riyâḍ an-Naḍirah fee Manâqib al-‘Asharah* [Biographies of Companions] (Cairo: al-Maktabat al-Qayyimah), p. 185.

[200] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 8, p. 26.

[201] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 4, p. 147 [*The Life of Muhammad*, p. 595]

[202] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 4, p. 147.

[203] Inverting the names changes the poem and means that it no longer rhymes [in the original Arabic]. This is a confirmation that the Prophet (ﷺ) was not a poet, as his opponents claimed. [Translator]

[204] al-Maṣri, *Târeekh ad-Da‘wat al-Islâmiyah*, 1987, p. 151.

[205] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 4, p. 193.

[206] Muhammad ibn Aḥmad ‘Uthmân adh-Dhahabi, *Târeekh al-Islâm ‘Ahd al-Khulafâ’ ar-Râshideen* (Dâr al-Kitâb al-‘Arabi, 1987), p. 670.

[207] ‘Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 118; there are some interruptions in the chain of narrators.

[208] Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 1, p. 243.

[209] Ibrâheem Ṣâliḥ al-‘Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah* (Beirut: Dâr an-Nafâ’is, 1988), p. 598.

[210] ‘Abdur-Razzâq aṣ-Ṣan‘âni, *al-Muṣannaf*, edited by Ḥabeeb ar-Raḥmân al-A‘dhami (Beirut: al-Maktab al-Islâmi, 1403 AH), vol. 3, p. 497; quoted from Dr. Muhammad Rawwâs Qal‘aji, *Mawsoo‘ah Fiqh Abi Bakr aṣ-Ṣiddeeq* (Beirut: Dâr an-Nafâ’is, 1994), p. 222.

[211] Recorded by the Prophet’s biographers with a chain of narrators that is in accordance with the conditions of Imams Bukhari and Muslim. Ibn Ḥibbân, *Kitâb al-Jihâd, Bâb Ghazwah Tabook*, no. 1707.

[212] Aḥmad, *as-Seerat an-Nabawiyah*, 1412 AH, p. 615.

[213] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 10, pp. 72-73.

[214] Muhammad Abu Shahbah, *as-Seerat an-Nabawiyah fee Ḍaw’ al-Qur’ân was-Sunnah* (Damascus: Dâr al-Qalam, 1996), vol. 2, p. 536; ‘Abdur-Raḥmân ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah wal-Khilâfat ar-Râshidah* (Sanaa: Dâr al-Fikr al-Mu‘âṣir, 1999), p. 22.

[215] *Mawsoo‘ah Naḍrat an Na‘eem fi Makârim Akhlâq ar-Rasool al-Kareem*. Written by a group of scholars supervised by Ṣâliḥ ‘Abdullah ibn Ḥumayd, Imam and Khaṭeeb of the Sacred Mosque in Makkah (Jeddah: Dâr al-Waseelah, 1998), vol. 1, p. 98; Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 2, p. 168.

[216] Ibn Ḥajar al-‘Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 8, p. 28.

[217] Recorded by Ibn Katheer and aṭ-Ṭabari with an interrupted chain of narration.

[218] Abu Shahbah, *as-Seerat an-Nabawiyah*, 1996, vol. 2, p. 537.

[219] Abu Shahbah, *as-Seerat an-Nabawiyah*, 1996, vol. 2, p. 540; al-‘Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, 1998, p. 624.

[220] Abu Shahbah, *as-Seerat an-Nabawiyah*, 1996, vol. 2, p. 540.

[221] Muhammad Rawwâs Qal‘aji, *Qirâ’at Siyâsiyah lis-Seerat an-Nabawiyah* (Beirut: Dâr an-Nafâ’is, 1996), p. 283.

[222] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 1, p. 558-559.

[223] Abu ‘Abdullâh Aḥmad ibn Muhammad Ḥanbal, *az-Zuhd* (Dâr ar-Rayyân lit-Turâth, 2011), 110, quoted in al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 19, p. 13.

[224] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 19, p. 13.

[225] Quoted in as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 136.

[226] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 11, p. 308; Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, vol. 6, pp. 116, 233, narrated from ‘Â’ishah.

[227] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 30, p. 118.

[228] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 30, p. 118.

[229] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 11, p. 153.

[230] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 11, p. 152.

[231] Abu Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqi, *as-Sunan al-Kubrâ’ lil-Bayhaqi* (Beirut: Dâr al-Ma‘ârif / Riyadh: Tawzee‘ Maktabat al-Ma‘ârif), vol. 10, p. 34, quoted in Qal‘aji, *Mawsoo‘ah Fiqh Abi Bakr*, 1994, p. 240.

[232] Ibn Abi Shaybah, *al-Muṣannaf* (Riyadh: Maktabat ar-*Râshid)*, vol. 1, p. 158, quoted from Qal‘aji, *Mawsoo‘ah Fiqh Abi Bakr*, 1994, p. 240.

[233] Qal‘aji, *Mawsoo‘ah Fiqh Abi Bakr*, 1994, p. 241.

[234] al-Maṣri, *Târeekh ad-Da‘wat al-Islâmiyah*, 1987, pp. 402-403.

[235] Because he was the one who had started it.

[236] Because the Prophet (ﷺ) showed respect to him.

[237] al-‘Adham, *Ash-har Mashâheer al-Islâm*, 1983, vol. 1, p. 88.

[238] Khâlid Muhammad Khâlid, *Khulafâ’ ar-Rasool* (Cairo: Dâr Thâbit al-Qâhirah / Damascus: Dâr al-Fikr, 1994), p. 103.

[239] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 19, p. 16.

[240] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 19, p. 16.

[241] Jalâl ad-Deen as-Suyooṭi, *ad-Durr al-Manthoor fit-Tafseer bil-Ma'thoor* (Beirut: Muhammad Ameen Damaj), vol. 2, p. 74; al-Haythami, *Majma' az-Zawâ'id*, vol. 8, p. 190. A loose tradition; a hadith with a broken link in its chain of narration at the level of a Companion.

[242] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 145.

[243] az-Zuḥayli, *at-Tafseer al-Muneer,* 1991, vol. 18, p. 190.

[244] az-Zuḥayli, *at-Tafseer al-Muneer,* 1991, vol. 18, p. 190.

[245] Fakhr ad-Deen ar-Râzi, *Tafseer ar-Râzi* (Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi), vol. 18, p. 351.

[246] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 4, p. 357; quoted in al-Yaḥyâ, *al-Khilâfat ar-Râshidah*, 1996, p. 163.

[247] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 396.

[248] Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 2, p. 253.

[249] Ḥanbal, *az-Zuhd*, 2011, p. 108.

[250] Ḥanbal, *az-Zuhd*, 2011, p. 110.

[251] Ḥanbal, *az-Zuhd*, 2011, p. 112.

[252] Ḥanbal, *az-Zuhd*, 2011.

[253] Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 1999, vol. 1, p. 173.

[254] as-Suyooṭi, *Târeekh al-Khulafâ'*, 1997, p. 59.

[255] Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 1997, vol. 13, p. 127.

[256] Mâlullâh, *Abu Bakr aṣ-Ṣiddeeq*, 1989, pp. 334-335.

[257] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 60.

[258] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 57.

[259] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 59.

[260] 'Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 155.

[261] as-Suyooṭi, *Târeekh al-Khulafâ'*, 1997, p. 129.

[262] as-Suyooṭi, *Târeekh al-Khulafâ'*, 1997, p. 130.

[263] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 13, p. 258; there is an interruption in its chain of narration between Ibrâheem an-Nakha'i and Abu Bakr.

[264] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 207.

[265] Quoted in 'Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 39.

[266] 'Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 139.

[267] Quoted in 'Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 39.

[268] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Ma'rifat aṣ-Ṣahâbah*, 1996, vol. 3, p. 324.

Chapter 2: The death of the Messenger (ﷺ), Saqeefah Bani Sâ'idah, the Public Oath of Allegiance, and Administration of Internal Affairs

[1] Abu Shahbah, *as-Seerat an-Nabawiyah*, 1996, vol. 2, p. 587.

[2] Khâlid Abu Ṣâliḥ, *Maraḍ an-Nabi wa Wafâtuhu wa Atharuhu 'alâ al-Ummah* [The sickness of the Prophet (ﷺ), his death and its impact on the Ummah] (Riyadh: Dâr al-Waṭan, 1414 AH), p. 33.

[3] al-'Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, 1988, vol. 2, p. 552.

[4] al-'Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, 1988, p. 695.

[5] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 16.

[6] Abul-Ḥasan an-Nadwi, *as-Seerat an-Nabawiyah* (Jeddah: Dâr ash-Shurooq, 1989), p. 401.

[7] Abu Shahbah, *as-Seerat an-Nabawiyah*, 1996, vol. 2, p. 593.

[8] an-Nadwi, *as-Seerat an-Nabawiyah*, 1989, p. 403.

[9] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 4, p. 223.

[10] an-Nadwi, *as-Seerat an-Nabawiyah*, 1989, p. 404.

[11] Ibn Rajab al-Ḥanbali, *Laṭâ'if al-Ma'ârif* (Beirut: Dâr Ibn Ḥazm, n.d.), p. 114.

[12] Abu 'Abdullâh Muhammad ibn Aḥmad al-Anṣâri al-Qurṭubi, *Tafseer al-Qurṭubi*, (Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi, 1965), vol. 2, p. 176.

[13] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 4, p. 323.

[14] Ibn al-'Arabi, *al-'Awâṣim min al-Qawâṣim*, 1989, p. 38.

[15] al-Qurṭubi, *Tafseer al-Qurṭubi*, 1965, vol. 4, p. 222.

[16] Mas'ood and Jumu'ah, *Istikhlâf Abi Bakr aṣ-Ṣiddeeq*, 1986, p. 160.

[17] Majdi Ḥamdi, *Abu Bakr Rajul ad-Dawlah* [Abu Bakr the statesman] (Riyadh: Dâr Ṭeebah, 1415 AH), pp. 25-26.

[18] Mas'ood and Jumu'ah, *Istikhlâf Abi Bakr aṣ-Ṣiddeeq*, 1986, p. 160.

[19] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 9, p. 21.

[20] Akram Ḍiyâ' 'Umari, *'Aṣr al-Khilâfat ar-Râshidah* (Madinah: Maktabat al-'Uloom wal-Ḥukam, 1994), p. 40.

[21] 'Umari, *'Aṣr al-Khilâfat ar-Râshidah*, 1994, p. 40.

[22] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 9, p. 24.

[23] al-Qâḍi Abu Bakr ibn al-'Arabi, *al-'Awâṣim min al-Qawâṣim*, edited by Muḥibb ad-Deen al-Khaṭeeb, with commentary by Muhammad ibn Sa'eed Mubeeḍ (Qatar: Dâr ath-Thaqâfah, 1989), p. 10.

[24] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 9, p. 24.

[25] Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, vol. 1, p. 21; its chain of narration was graded as sound by Aḥmad Shâkir, vol. 1, p. 213, no. 133.

[26] al-Ḥâkim, *al-Mustadrak*, vol. 3, p. 66. A sound hadith according to al-Ḥâkim; adh-Dhahabi agreed with him.

[27] Ḥâmid Muhammad al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi: Siyâsiyan wa 'Askariyan wa Fikriyan* (Baghdad University: Unpublished PhD thesis in the Faculty of Literature), p. 108; as-Suyooṭi, *Târeekh al-Khulafâ'*, 1997, p. 91.

[28] 'Umari, *'Aṣr al-Khilâfat ar-Râshidah*, 1994, p. 13.

[29] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 108.

[30] see: Muhammad 'Ammârah, *al-Islâm wa Uṣool al-Ḥukam*, pp. 71-74.

[31] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 109.

[32] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 109.

[33] Mas'ood and Jumu'ah, *Istikhlâf Abi Bakr aṣ-Ṣiddeeq*, 1986, pp. 50-51,53.

[34] Abu 'Umar ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb* (Beirut: Dâr al-Kitâb al-'Arabi), vol. 2, p. 594.

[35] Sâlim Bahnasâwi, *al-Khilâfah wal-Khulafâ' ar-Râshidoon bayna ash-Shoorâ wad-Dimoqrâṭiyah* [Caliphate and the Rightly-Guided Caliphs between consultation and democracy] (Kuwait: Maktabat al-Manâr al-Islâmiyah, 1997), p. 48.

[36] Bahnasâwi, *al-Khilâfah wal-Khulafâ'*, 1997, p. 49.

[37] Bahnasâwi, *al-Khilâfah wal-Khulafâ'*, 1997, p. 49.

[38] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 102.

[39] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 42.

[40] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 100.

[41] Ibn 'Abdul-Barr, *al-Isti'âb*, vol. 1, p. 316.

[42] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 100.

[43] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 100.

[44] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 100.

[45] Abu Muhammad 'Abdul-Qâdir al-Gilâni, *al-Fatḥ ar-Rabbâni* (US: Al Baz Publishing, 1993), vol. 5, pp. 32, 65; Ibn Abi Shaybah, *al-Muṣannaf*, vol. 5, p. 544.

[46] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 111.

[47] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 111.

[48] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 116.

[49] Nâṣir 'Ali 'Â'iḍ Ḥasan ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbah al-Kirâm* (Riyadh: Maktabat ar-Rushd, 1993), vol. 2, p. 539.

[50] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 24.

[51] 'Abdur-Raḥeem al-Mubârakfoori, *Tuḥfat al-Aḥwadhi bi Sharḥ at-Tirmidhi* (Dâr al-Ittiḥâd al-'Arabi liṭ-Ṭibâ'ah, 1965), vol. 10, p. 147.

[52] Abu Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqi, *al-I'tiqâd 'alâ Madh-hab as-Salaf Ahl as-Sunnah wal-Jamâ'ah* (Faisalabad, Pakistan: Hadith Academy), p. 171.

[53] ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993, vol. 2, p. 542.

[54] an-Nawawi, *Ṣaḥeeḥ Muslim bi Sharḥ an-Nawawi* (Cairo: al-Maṭba'ah al-Maṣriyah bil-Azhar, 1929), vol. 4, p. 137.

[55] al-Ḥâkim, *al-Mustadrak*, vol. 3, p. 67.

[56] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 183.

[57] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, p. 265.

[58] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 1, pp. 134-135.

[59] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 1, p. 134.

[60] ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993, vol. 2, p. 547.

[61] Abu Muhammad ibn Ḥazm adh-Dhâhiri, *al-Faṣl fil-Milal wal-Ahwâ' wan-Niḥal* (Egypt: Maktabat al-Khanji), vol. 3, p. 107.

[62] ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993, vol. 2, p. 548.

[63] Ibn Taymiyah, *Minhâj as-Sunnah*, vol. 1, p. 139-141; Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 1997, vol. 35 pp. 47-49.

[64] ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993, vol. 2, p. 550.

[65] Ibrâheem 'Ali Sha'ooṭ, *Abâṭeel Yajib an Tamḥa min at-Târeekh* [Falsehoods that should be erased from History] (Beirut: al-Maktab al-Islâmi, 1988), p. 101.

[66] ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993, vol. 2, p. 550.

[67] Abu Bakr Aḥmad ibn 'Ali al-Khaṭeeb al-Baghdâdi, *Târeekh Baghdâd*, (Beirut: Dâr al-Kutub al-'Ilmiyah), vol. 10, pp. 130-131.

[68] This was prior to the treaty of Ḥudaybiyah.

[69] Abul-Ḥasan al-Ash'ari, *al-Ibânah 'an Uṣool ad-Diyânah* (Al-Jâmi'at al-Islâmiyah, 1975), p. 66.

[70] Shaykh al-Mufeed, *Kitâb al-Irshâd* (Muhammadi Trust of Great Britain and Ireland, 1988), p. 361.

[71] The texts that have been quoted here, referring to the appointment of Abu Bakr as Caliph, have been summarised from the important book: ash-Shaykh, *'Aqeedat Ahl as-Sunnah*, 1993.

[72] Abul-Ḥasan al-Mâwardi, *al-Aḥkâm as-Sulṭâniyah* (Beirut: Dâr al-Kutub al-'Ilmiyah), p. 3.

[73] Fatḥiyah 'Abdul-Fattâḥ an-Nabrâwi, *'Aṣr al-Khulafâ' ar-Râshidoon* (Saudi Arabia: ad-Dâr as-Sa'oodiyah, 1994), p. 22.

[74] an-Nabrâwi, *'Aṣr al-Khulafâ' ar-Râshidoon*, 1994, p. 23.

[75] an-Nabrâwi, *'Aṣr al-Khulafâ' ar-Râshidoon*, 1994, p. 23.

[76] Bahnasâwi, *al-Khilâfah wal-Khulafâ'*, 1997, p. 58.

[77] Bahnasâwi, *al-Khilâfah wal-Khulafâ'*, 1997, p. 59.

[78] Abul-Fateḥ Muhammad ibn Abdul-Kareem ash-Shahrastâni, *al-Milal wan-Niḥal* (Beirut: Dâr al-Kutub al-'Ilmiyah, 2009), vol. 7, p. 83; Ḥamad Muḥammad aṣ-Ṣamad, *Nid͟hâm al-Ḥukm fee 'Ahd al-Khulafâ' ar-Râshideen* (Beirut: al-Mu'sasah al-Jamâ'iyah lid-Dirâsât wan-Nashr wat-Tawzee', 1994), pp. 237-248.

[79] Ibn Khaldoon, *al-Muqaddimah*, p. 191.

[80] Abul-Ḥasan an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen Abul-Ḥasan 'Ali ibn Abi Ṭâlib* (Damascus: Dâr al-Qalam, 1998), pp. 65-66.

[81] an-Nadwi, *al-Murtaḍâ*, 1998, p. 67.

[82] Bahnasâwi, *al-Khilâfah wal-Khulafâ'*, 1997, pp. 66-67.

[83] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 256.

[84] Dr. Tawfeeq ash-Shâwi, *Fiqh ash-Shoorâ wal-Istishârah* (Dâr al-Wafâ' al-Manṣoorah, 1992), p. 140.

[85] ash-Shâwi, *Fiqh ash-Shoorâ*, 1992, p. 142.

[86] an-Nabrâwi, *'Aṣr al-Khulafâ' ar-Râshidoon*, 1994, p. 30.

[87] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, pp. 305-306. Its chain of narration is sound.

[88] Maḥmoud Shâkir, *At-Târeekh al-Islami*, vol. 9, p. 28.

[89] Ibn Khaldoon, *Al-Muqaddimah*, p. 209.

[90] Abus-Sa'âdât al-Mubârak ibn Muhammad al-Jazari, *Jâmi' al-Uṣool fi Aḥâdeeth ar-Rasool*, vol. 1, p. 252

[91] 'Ârif Abu 'Eed, *Nud͟hum al-Ḥukm fil-Islâm* [System of rule in Islam] (Jordan: Dâr an-Nafâ'is, 1996), p. 248.

[92] Abu 'Eed, *Nud͟hum al-Ḥukm fil-Islâm*, 1996, p. 250.

[93] Abu 'Eed, *Nud͟hum al-Ḥukm fil-Islâm*, 1996, p. 250.

[94] Abu 'Eed, *Nudhum al-Ḥukm fil-Islam*, 1996, p. 250.

[95] Abu 'Eed, *Nudhum al-Ḥukm fil-Islâm*, 1996, p. 253.

[96] Abu 'Eed, *Nudhum al-Ḥukm fil-Islâm*, 1996, p. 253.

[97] ash-Shâwi, *Fiqh ash-Shoorâ*, 1992, p. 439; an-Nabrâwi, *'Aṣr al-Khulafâ' ar-Râshidoon*, 1994, p. 30.

[98] Abu 'Eed, *Nudhum al-Ḥukm fil-Islâm*, 1996, p. 245.

[99] Abu 'Eed, *Nudhum al-Ḥukm fil-Islâm*, 1996, pp. 152-153.

[100] Ali Muhammad as-Sallâbi, *Fiqh at-Tamkeen fil-Qur'ân al-Kareem* (Dâr al-Wafâ' al-Manṣoorah, 2001), p. 432.

[101] Abu 'Eed, *Nudhum al-Ḥukm fil-Islâm*, 1996, p. 227.

[102] ash-Shâwi, *Fiqh ash-Shoorâ*, 1992, p. 441.

[103] ash-Shâwi, *Fiqh ash-Shoorâ*, 1992, p. 441.

[104] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 249.

[105] as-Sallâbi, *Fiqh at-Tamkeen fil-Qur'ân al-Kareem*, 2001, p. 455.

[106] ar-Râzi, *Tafseer ar-Râzi*, vol. 10, p. 141.

[107] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 410.

[108] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 411.

[109] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, pp. 187-188; Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 193.

[110] al-Mâwardi, *al-Aḥkâm as-Sulṭâniyah*, p. 201.

[111] It was not specified whether this amount was in dirhams or another unit of currency. (Editor)

[112] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 258.

[113] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 46.

[114] Muhammad Ḥusayn Haykal, *aṣ-Ṣiddeeq Abu Bakr* (Cairo: Dâr al-Ma'ârif bi Miṣr, 1971), p. 224.

[115] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 246.

[116] Taqiy ad-Deen Aḥmad ibn Taymiyah, *as-Siyâsat ash-Sharee'ah bayna ar-Râ'i war-Ra'iyah* [Islamic politics and the relationship between ruler and ruled], p. 10.

[117] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, pp. 36-37.

[118] ash-Shâwi, *Fiqh ash-Shoorâ*, 1992, p. 442.

[119] *'Eenah* transaction means to sell something for a price to be paid at a later date, then to buy it back for a lower price [to be paid immediately]; this is a trick used to circumvent the prohibition on lending with interest.

[120] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 73.

[121] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 66.

[122] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 252.

[123] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 253.

[124] Abu Khaleel, *fit-Târeekh al-Islâmi*, 1996, p. 218.

[125] aṭ-Ṭabari, *ar-Riyâḍ an-Naḍirah*, p. 291.

[126] aṭ-Ṭabari, *ar-Riyâḍ an-Naḍirah*, p. 291.

[127] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 35.

[128] Ibn Sa'd, *aṭ-Ṭabaqât*, vol. 3, p. 186; its chain of narration is good because of corroborating evidence.

[129] Shâkir, *at-Târeekh al-Islâmi*, 1990, vol. 19, p. 8.

[130] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 186.

[131] Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 8.

[132] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 29.

[133] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 140.

[134] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 140.

[135] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 150.

[136] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 151.

[137] Shams al-Ḥaq al-'Adheem Abâdi, *'Awn al-Ma'bood Sharḥ Sunan Abi Dâwood* (Beirut: Dâr al-Kutub al-'Ilmiyah, 1415 AH), vol. 11, p. 329.

[138] Abu Bakr Aḥmad ibn 'Ali al-Khaṭeeb al-Baghdâdi, *al-Jâmi' li Akhlâq ar-Râwi wa Âdâb as-Sâmi'* [Attitude of the narrator and etiquette of the listener — Science of Hadith] (Riyadh: Maktabat al-Ma'ârif, 1983), vol. 1, p. 172, no. 255.

[139] Its chain of narration is sound. Narrated by Abul-Qâsim Sulaymân ibn Aḥmad aṭ-Ṭabarâni in *al-Mu'ajjam al-Kabeer* (Dâr Maktabat al-'Uloom wal-Ḥukam, 1985), no. 3057.

[140] Ḥanbal, *az-Zuhd*, vol. 1, p. 551.

[141] Ibn al-Jawzi, *Ṣifat as-Ṣafwah*, vol. 1, p. 258.

[142] Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 1999, vol. 1, p. 254.

[143] Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 1999, vol. 1, p. 255.

[144] aṭ-Ṭabari, *ar-Riyâḍ an-Naḍirah*, p. 224.

[145] Abu Muhammad 'Abdullâh ibn Muslim ibn Qutaybah, *'Uyoon al-Akhbâr* (Beirut: Dâr al-Kutub al-'Ilmiyah, 1986), vol. 3, pp. 69-70.

[146] Ibn Qutaybah, *'Uyoon al-Akhbâr*, 1986, vol. 3, p. 62

[147] Aḥmad ibn Muhammad al-Maydâni, *Majma' al-Amthâl* (Beirut: Dâr al-Kutub al-'Ilmiyah), vol. 2, p. 450.

[148] Qâsim 'Ashoor, *Farâ'iḍ al-Kalâm lil-Khulafâ' al-Kirâm* [Beautiful quotations from the noble Caliphs] (Riyadh: Dâr aṭ-Ṭuwayq, 1998), p. 29.

[149] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 179.

[150] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 182.

[151] Its chain of narration is sound because of corroborating evidence. Ibn Abi Shaybah, *al-Muṣannaf*, vol. 7, p. 144; as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 181.

[152] Muhammad az-Zuḥayli, *Târeekh al-Quḍâ' fil-Islâm* [History of the judicial system in Islam] (Beirut: Dâr al-Fikr al-Mu'âṣir / Damascus: Dâr al-Fikr, 1995), pp. 83-84.

[153] *Waqâ'i' Nadwat an-Nudhum al-Islamiyah* [Lectures of conference on Islamic systems] (Abu Dhabi, 1984), vol. 1, p. 366.

[154] az-Zuḥayli, *Târeekh al-Quḍâ' fil-Islâm*, 1995, p. 134.

[155] Qal'aji, *Mawsoo'ah Fiqh Abi Bakr*, 1994, p. 155.

[156] Qal'aji, *Mawsoo'ah Fiqh Abi Bakr*, 1994, p. 156.

[157] Muhammad ibn Aḥmad 'Uthmân adh-Dhahabi, *Tadhkirat al-Ḥuffâdh* (Beirut: Dâr Iḥyâ' at-Turâth), vol. 1, p. 2.

[158] Ṣubḥi Maḥmaṣâni, *Turâth al-Khulafâ' ar-Râshideen fil-Fiqh al-Islâmi* (Dâr al-'Ilm lil-Malâyeen, 1984), p. 186.

[159] az-Zuḥayli, *Târeekh al-Quḍâ' fil-Islâm*, 1995, p. 137.

[160] *Al-Muwaṭṭa', Kitâb al-Ḥudood*, p. 848

[161] aṣ-Ṣan'âni, *al-Muṣannaf*, 1403 AH, no. 12796.

[162] aṣ-Ṣan'âni, *al-Muṣannaf*, 1403 AH, vol. 7, p. 54, no. 12601.

[163] aṣ-Ṣan'âni, *al-Muṣannaf*, 1403 AH, vol. 7, p. 54, no. 12600.

[164] az-Zuḥayli, *Târeekh al-Quḍâ' fil-Islâm*, 1995, pp. 157-158.

[165] az-Zuḥayli, *Târeekh al-Quḍâ' fil-Islâm*, 1995, p. 60.

[166] 'Abdul-'Azeez Ibrâheem al-'Umari, *al-Wilâyat 'alâ al-Buldân fee 'Aṣr al-Khulafâ' al-Râshideen* [Governorship over various lands at the time of the Rightly-Guided Caliphs] (1409 AH), vol. 1, p. 55.

[167] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 59.

[168] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 165.

[169] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 60.

[170] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 61.

[171] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 55.

[172] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 55.

[173] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 55.

[174] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 55.

[175] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 56.

[176] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 57.

[177] al-'Umari, *al-Wilâyat 'alâ al-Buldân*, 1409 AH, vol. 1, p. 57.

[178] Manṣoor al-Ḥirâbi, *ad-Dawlat al-'Arabiyat al-Islâmiyah* (Libya: Manshoorât Jama'iyat ad-Da'wat al-Islâmiyat al-Leebiyah, 1987), pp. 96-97.

[179] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996, p. 98.

[180] as-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, 1996.

[181] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, p. 249.

[182] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, p. 249.

[183] Ṣalâḥ ‘Abdul-Fattâḥ al-Khâlidi, *al-Khulafâ’ ar-Râshidoon bayna al-Istikhlâf wal-Istish-hâd* (Damascus: Dâr al-Qalam / Beirut: ad-Dâr ash-Shâmi, 1995), p. 56.

[184] al-Khâlidi, *al-Khulafâ’ ar-Râshidoon*, 1995, p. 56.

[185] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, p. 49.

[186] an-Nadwi, *al-Murtaḍâ*, 1998, p. 97.

[187] an-Nadwi, *al-Murtaḍâ*, 1998, p. 97.

[188] Abi Falâḥ Abdul-Ḥayy ibn ‘Ammâd al-Ḥanbali, *Shudhrât adh-Dhahab fee Akhbâr min Dhahab* (Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi), vol. 2, p. 169.

[189] ‘Abdullâh ibn Muslim ibn Qutaybah, *Ta’weel Mukhtalif al-Ḥadeeth* (Beirut: al-Maktabat al-‘Aṣriyah), vol. 1, p. 19.

[190] an-Nawawi, *Sharḥ an-Nawawi ‘alâ Ṣaḥeeḥ Muslim* (Beirut: al-Maktabat al-‘Aṣriyah), vol. 12, p. 318.

[191] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, pp. 252-253; he said its chain of narration was good and strong.

[192] Sha‘ooṭ, Ibrâheem ‘Ali. *Abâṭeel Yajib an Tamḥa*, 1988, p. 109.

[193] Sulaymân ibn Sâlim ibn Raja’ as-Suhaymi, *al-‘Aqeedah fee Ahl al-Bayt bayna al-Ifrâṭ wat-Tafreeṭ* [Belief in Ahl al-Bayt (the people of the Prophet’s household) between negligence and extremism] (Maktabat al-Bukhâri, 2000), p. 291.

[194] Sha‘ooṭ, *Abâṭeel Yajib an Tamḥa*, 1988, p. 108.

[195] Quoted in an-Nadwi, *al-Murtaḍâ*, 1998, pp. 90-91.

[196] an-Nadwi, *al-Murtaḍâ*, 1998, p. 94.

[197] Quoted in an-Nadwi, *al-Murtaḍâ*, 1998, p. 94, from Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 7, p. 29.

[198] Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 2000, pp. 62-63.

[199] an-Nadwi, *al-Murtaḍâ*, 1998, p. 98.

[200] an-Nadwi, *al-Murtaḍâ*, 1998, p. 98.

Chapter 3: The Army of Usâmah, and Abu Bakr's Jihad against the Apostates

[1] al-'Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, vol. 2, pp. 467-470.

[2] al-'Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, vol. 2, p. 535.

[3] Faḍl Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah* (Beirut: Dâr Ibn Ḥazm, 2000), p. 8.

[4] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 8, p. 152.

[5] al-'Ali, *Ṣaḥeeḥ as-Seerat an-Nabawiyah*, vol. 2, p. 552; Aḥmad, *as-Seerat an-Nabawiyah*, 1412 AH, p. 685.

[6] The wording is different in Abu 'Umar Khaleefah ibn Khayyâṭ ibn Abi Hubayrah al-Laythi, *Târeekh Khaleefah ibn Khayyâṭ*, edited by Akram Diyâ' al-'Umari (Beirut: Mu'sasat ar-Risâlah / Dâr al-Qalam, 1397 AH), p. 102. It says, "my father suffered."

[7] 'Izz ad-Deen ibn al-Atheer, *an-Nihâyah fee Ghareeb al-Ḥadeeth*, annotated by Ṭâhir Aḥmad az-Zâwi and Maḥmoud Muhammad aṭ-Ṭanâḥi, vol. 5, p. 288.

[8] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 309.

[9] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 307.

[10] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, pp. 307-308; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 2, p. 241.

[11] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 423.

[12] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 423.

[13] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 423.

[14] al-'Aqqâd, *'Abqariyat aṣ-Ṣiddeeq*, p. 139.

[15] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 308.

[16] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 226.

[17] 'Izz ad-Deen at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah wal-Mu'âṣirah* (Egypt: Dâr al-Basheer, 1985), pp. 82-83.

[18] 'Adnân 'Ali Riḍâ an-Naḥwi, *Malâmiḥ ash-Shoorâ fid-Da'wat al-Islâmiyah*, 1984, p. 257.

[19] at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah*, 1985, p. 83.

[20] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 45.

[21] at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah*, 1985, p. 83.

[22] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 46.

[23] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 47.

[24] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 47.

[25] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 47; al-Laythi, *Târeekh Khaleefah ibn Khayyâṭ*, 1397 AH, p. 101.

[26] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 20.

[27] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 14.

[28] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 227.

[29] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 18.

[30] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 18.

[31] ar-Râzi, *Tafseer ar-Râzi*, vol. 9, p. 15; al-Qurṭubi, *Tafseer al-Qurṭubi*, 1965, vol. 4, p. 218.

[32] al-Qurṭubi, *Tafseer al-Qurṭubi*, 1965, vol. 4, p. 218.

[33] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 24.

[34] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 27.

[35] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, pp. 213-214.

[36] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 46.

[37] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 31.

[38] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 32.

[39] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 32.

[40] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 36.

[41] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 63.

[42] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 63.

[43] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 39.

[44] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, pp. 47-48.

[45] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401, AH vol. 8, p. 146.

[46] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 46.

[47] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 52.

[48] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 66.

[49] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 70.

[50] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 80.

[51] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 269.

[52] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 269.

[53] Ilâhi, *Qiṣṣat Ba'th Jaysh Usâmah*, 2000, p. 81.

[54] al-Wâqidi, *al-Maghâzi*, 1984, vol. 3, p. 1124; Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 2, p. 192.

[55] 'Ali ibn al-Ḥasan ibn Ḥibatullâh ibn 'Abdullâh ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer* (Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi, 1987), vol. 1, pp. 125, 439.

[56] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 270.

[57] Haykal, *aṣ-Ṣiddeeq Abu Bakr*, 1971, p. 107.

[58] al-'Aqqâd, *'Abqariyat aṣ-Ṣiddeeq*, p. 109.

[59] 'Ali al-'Atoom, *Ḥarakat ar-Riddah* [The apostasy movement] (Amman: Maktabat ar-Risâlat al-Ḥadeethah, 1997), p. 168.

[60] Muhammad az-Zuhri al-Ghamrâwi, *Sharḥ 'alâ Matn al-Minhâj li Sharaf ad-Deen an-Nawawi*, p. 519.

[61] Nu'mân 'Abdur-Razzâq as-Sâmirâ'i, *Aḥkâm al-Murtadd fish-Sharee'at al-Islâmiyah* (Dâr al-'Arabiyah, 1968), p. 44.

[62] Abu Muhammad 'Ali ibn Aḥmad ibn Sa'eed al-Andalusi Ibn Ḥazm, *al-Muḥalla bil-Âthâr* (Beirut: Dâr al-Kutub al-'Ilmiyah), vol. 11, p. 188.

[63] as-Sâmirâ'i, *Aḥkâm al-Murtadd*, 1968, p. 44.

[64] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 18; this is one of the most important sources for research on apostasy.

[65] Ismâ'eel ibn Katheer, *Tafseer Ibn Katheer* (Beirut: Dâr al-Fikr liṭ-Ṭibâ'ah, 1070), vol. 1, pp. 507-508; Ḥalabi edition.

[66] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, pp. 110-137.

[67] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 20.

[68] an-Nawawi, *Sharḥ Ṣaḥeeḥ Muslim*, vol. 1, p. 202.

[69] an-Nawawi, *Sharḥ Ṣaḥeeḥ Muslim*, vol. 1, p. 203.

[70] Ibn Ḥajar al-'Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 12, p. 276.

[71] 'Abdur-Raḥmân ibn Ṣâliḥ al-Maḥmood, *al-Ḥukm bi Ghayri Mâ Anzal Allâh: Aḥwâluhu wa Aḥkâmuhu* (Riyadh: Dâr Ṭeebah, 1999), p. 239.

[72] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 65.

[73] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 66.

[74] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 66.

[75] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 316.

[76] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 315.

[77] Muhammad Aḥmad Bashameel, *Ḥuroob ar-Riddah* [The apostasy wars] (Beirut: Dâr al-Fikr, 1979), p. 24.

[78] at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah*, 1985, p. 86.

[79] an-Nadwi, *al-Murtaḍâ*, 1998, p. 70.

[80] al-Khaṭeeb at-Tabrayzi, *Mishkât al-Maṣâbeeḥ*, edited by Nâṣir ad-Deen al-Albâni (Beirut: al-Maktab al-Islâmi, 1979), no. 6034.

[81] at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah*, 1985, p. 87.

[82] al-Maqdisi, *al-Bad' wat-Târeekh* (Beirut: Dâr Ṣâdir, 1900), vol. 5, p. 153

[83] Maḥmoud Shalabi, *Ḥayât Abi Bakr* (Beirut: Dâr al-Jeel, 1979), p. 123.

[84] an-Nadwi, *al-Murtaḍâ*, 1998, p. 72.

[85] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 280.

[86] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 64.

[87] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 64.

[88] Dr. Mahdi Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm Ayyâm Fitnat ar-Riddah fee 'Ahd al-Khaleefat Abi Bakr aṣ-Ṣiddeeq* (Dâr Ṭeebah, 1996), p. 21.

[89] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 21.

[90] al-Maqdisi, *al-Bad' wat-Târeekh*, 1900, vol. 5, p. 157.

[91] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 174.

[92] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 174.

[93] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 65.

[94] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 66.

[95] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 66.

[96] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 67.

[97] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 37.

[98] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 67.

[99] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 319.

[100] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 321.

[101] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 48.

[102] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 48.

[103] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 48.

[104] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 69.

[105] Ibn Qâsim, *Abu Bakr aṣ-Ṣiddeeq*, 1996, p. 70.

[106] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, pp. 313-314.

[107] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 314. Ash-Shujâ' relied upon the book by al-Kilâ'i al-Andalusi about apostasy.

[108] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 4.

[109] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 4.

[110] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 16; Haykal, *aṣ-Ṣiddeeq Abu Bakr*, 1971, p. 173.

[111] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 19.

[112] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 319.

[113] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 319.

[114] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 319; quoting from al-Kilâ'i, *Târeekh ar-Riddah* (Cairo: Dâr al-Fikr al-'Arabi, 1998), pp. 10-12.

[115] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 319.

[116] al- Ḥumaydi, *At-Târeekh al-Islami*, vol. 9, p. 49.

[117] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 68; ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 321.

[118] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 321.

[119] Abu Khaleel, *fit-Târeekh al-Islâmi*, 1996, pp. 226-227.

[120] Ibrâheem Bayḍoon, *Min Dawlat 'Umar ilâ Dawlat 'Abdul-Mâlik* [From the state of 'Umar to the state of 'Abdul-Malik] (Beirut: Dâr an-Nahḍat al-'Arabiyah, 1991), p. 28.

[121] al- Ḥumaydi, *At-Târeekh al-Islami*, vol. 9, p. 51.

[122] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 312.

[123] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 313.

[124] al- Ḥumaydi, *at-Târeekh al-Islami*, vol. 9, p. 51.

[125] al- Ḥumaydi, *at-Târeekh al-Islami*, vol. 9, p. 55.

[126] as-Sayyid 'Umar, *ad-Dawr as-Siyâsi liṣ-Ṣafwah fee Ṣadr al-Islâm* [Political role of the elite at the beginning of Islam] (al-Ma'had lil-Fikr al-Islâmi, 1996), p. 262.

[127] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 69-71.

[128] 'Umar, *ad-Dawr as-Siyâsi*, 1996, p. 262.

[129] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 290.

[130] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, pp. 176-177.

[131] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 71-72.

[132] 'Umar, *ad-Dawr as-Siyâsi*, 1996, p. 263.

[133] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 179.

[134] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, pp. 291-292.

[135] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 179.

[136] Muṣṭafâ Maḥmoud Manjood, *al-Ab'âd as-Siyâsiyah li Mafhoom al-Amn fil-Islâm* (al-Ma'had al-'Âli lil-Fikr al-Islâmi, 1996), p. 169.

[137] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 17.

[138] 'Umari, *'Aṣr al-Khilâfat ar-Râshidah*, 1994, p. 364.

[139] al-Maqdisi, *al-Bad' wat-Târeekh*, 1900, vol. 5, p. 154.

[140] 'Abdur-Raḥmân Shujâ', *al-Yemen fee Ṣadr al-Islâm* (Damascus: Dâr al-Fikr), p. 257.

[141] Abul-'Abbâs Aḥmad ibn Yaḥyâ al-Balâdhuri, *Futooḥ al-Buldân* [Conquest of countries] (Beirut: Mu'sasat al-Ma'ârif, 1987), vol. 1, p. 125.

[142] al-Kilâ'i, *Târeekh ar-Riddah*, 1998, pp. 151-152.

[143] al-Kilâ'i, *Târeekh ar-Riddah*, 1998, pp. 151-152.

[144] al-Maqdisi, *al-Bad' wat-Târeekh*, 1900, vol. 5, p. 229.

[145] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 5, p. 535.

[146] They probably kept their belief in Islam secret from him in order to save themselves from being persecuted. (Editor) ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 258.

[147] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 49-50.

[148] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 271.

[149] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 52.

[150] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 271.

[151] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 272.

[152] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 51.

[153] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 272.

[154] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 272.

[155] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, pp. 272-273.

[156] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 309.

[157] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 273.

[158] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 273.

[159] Ṣalâḥ 'Abdul-Fattâḥ al-Khâlidi, *Ṣuwar min Jihâd aṣ-Ṣaḥâbah: 'Amal-iyyât Jihâdiyah Khâṣṣah Tunaffidhuha Majmoo'ât Khaṣṣah min aṣ-Ṣaḥâbah* (Damascus: Dâr al-Qalam, 2000), pp. 211-228.

[160] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 56.

[161] al-Balâdhuri, *Futooḥ al-Buldân*, 1987, vol. 1, p. 127.

[162] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 275.

[163] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 140.

[164] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 140; ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 264.

[165] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 141.

[166] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 275.

[167] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 144.

[168] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p.142.

[169] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 277.

[170] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 277.

[171] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 277.

[172] Jareer ibn ‘Abdullâh al-Bajali, who was known by the kunyah Abu ‘Amr. He became a Muslim in 10 AH.

[173] Rizqullâh, *ath-Thâbitoona ‘alâ al-Islâm*, 1996, p. 42.

[174] al-Kilâ‘i, *Târeekh ar-Riddah*, 1998, p. 156.

[175] al-Kilâ‘i, *Târeekh ar-Riddah*, 1998, p. 177.

[176] al-Kilâ‘i, *Târeekh ar-Riddah*, 1998, p. 155.

[177] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 281.

[178] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 5, pp. 534-535.

[179] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 282.

[180] al-Kilâ‘i, *Târeekh ar-Riddah*, 1998, pp. 154-158.

[181] ‘Umar ibn ‘Ali ibn Samarah al-Ja‘di, *Ṭabaqât Fuqahâ’ al-Yemen* (Damascus: Dâr al-Qalam, 1958), p. 36.

[182] al-Ja‘di, *Ṭabaqât Fuqahâ’ al-Yemen*, 1958, p. 36.

[183] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 283.

[184] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 49; Rizqullâh, *ath-Thâbitoona ‘alâ al-Islâm*, 1996, p. 66.

[185] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 284; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 152.

[186] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 152.

[187] ash-Shujâ‘, *al-Yemen fee Ṣadr al-Islâm*, p. 286.

[188] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 107.

[189] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 155.

[190] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 155.

[191] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 119.

[192] Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 184.

[193] Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 119.

[194] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 157.

[195] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 157.

[196] Ibn Ḥajar al-ʻAsqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 1995, vol. 6, p. 223, no. 8400.

[197] al-ʻAtoom, *Ḥarakat ar-Riddah*, 1997, p. 81.

[198] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 48.

[199] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Maʻrifat aṣ-Ṣahâbah*, 1996, vol. 6, p. 304, no. 6247; Ibn ʻAbdul-Barr, *al-Istiʻâb*, vol. 4, p. 1758.

[200] Hâni, *Târeekh ad-Daʻwah fil-Islâm*, 1418 AH, p. 256.

[201] ʻAbdur-Raḥmân ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'* (Dâr al-Kitâb al-ʻArabi, 1990), pp. 115-116.

[202] Hâni, *Târeekh ad-Daʻwah fil-Islâm*, 1418 AH, p. 256.

[203] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 34; Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 334.

[204] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 83.

[205] Ibn Qutaybah, *'Uyoon al-Akhbâr*, vol. 1, p. 125.

[206] ash-Shujâʻ, *al-Yemen fee Ṣadr al-Islâm*, p. 290.

[207] Yoosuf ʻAli, *al-Khilâfat ar-Râshidah wal-Khulafâ' ar-Râshideen*, p. 39.

[208] Muhammad ibn Ḥasan Burayghish, *Dhâhirat ar-Riddah fil-Majtamaʻ al-Islâmi* (Beirut: Mu'sasat ar-Risâlah), p. 159.

[209] ash-Shujâʻ, *al-Yemen fee Ṣadr al-Islâm*, p. 289.

[210] ash-Shujâʻ, *al-Yemen fee Ṣadr al-Islâm*, p. 291.

[211] ash-Shujâʻ, *al-Yemen fee Ṣadr al-Islâm*, p. 291.

[212] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Maʻrifat aṣ-Ṣahâbah*, 1996, vol. 3, p. 95.

[213] Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 79.

[214] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 323.

[215] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Maʻrifat aṣ-Ṣahâbah*, 1996, vol. 3, p. 95.

[216] al-ʻAtoom, *Ḥarakat ar-Riddah*, 1997, p. 78.

[217] Muhammad ibn Ṣâmil as-Sulami, *Tarteeb wa Tahdheeb al-Bidâyah wan Nihâyah, Khilâfat Abi Bakr aṣ-Ṣiddeeq* (Riyadh: Dâr al-Waṭan, 1997), p. 101.

[218] as-Sulami, *Tarteeb wa Tahdheeb,* 1997, p. 102.

[219] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 322.

[220] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 322.

[221] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 322.

[222] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 322.

[223] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 323ff.

[224] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 323ff.

[225] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, pp. 60-63.

[226] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 66.

[227] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 61.

[228] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 75.

[229] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 61.

[230] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 61.

[231] Aḥmad Nawfal, *al-Ḥarb an-Nafsiyah min Mandhoor Islâmi* (Amman: Dâr al-Furqân, 1987), vol. 2, pp. 143-144.

[232] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 289.

[233] Quoted in al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 289.

[234] 'Arjoon, *Khâlid ibn al-Waleed*, 1987, pp. 96-97; quoted in Aḥmad Sa'eed ibn Sâlim, *Ḥuroob ar-Riddah wa Bina' ad-Dawlat al-Islâmiyah* [The apostasy wars and the building of the Islamic state] (Dâr al-Manâr, 1994), p. 124.

[235] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 82.

[236] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, p. 87.

[237] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 59.

[238] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 67.

[239] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 67.

[240] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 59; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 81.

[241] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 185.

[242] Rizqullâh, ath-Thâbitoona ‘alâ al-Islâm, 1996, p. 27.

[243] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, pp. 324-325.

[244] Ibn al-Atheer reported in *Al-Kâmil fit-Târeekh* that Khâlid said *Adafi’oo Asarâkum*, meaning ‘keep your prisoners warm’, but in the dialect of the guards, the word *Adafi’oo* had a different meaning, so the guards took his words to mean ‘kill your prisoners’. (Editor)

[245] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 326ff.

[246] Rizqullâh, *ath-Thâbitoona ‘alâ al-Islâm*, 1996, p. 44.

[247] Rizqullâh, *ath-Thâbitoona ‘alâ al-Islâm*, 1996, p. 48.

[248] Muhammad aṭ-Ṭâhir ibn ‘Ashoor, *Naqd ‘Ilmi li Kitâb al-Islâm wa Uṣool al-Ḥukm*, p. 33.

[249] Quoted in adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 36.

[250] an-Nawawi, *Ṣaḥeeḥ Muslim bi Sharḥ an-Nawawi*, 1929, vol. 1, p. 203.

[251] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 326.

[252] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, p. 339.

[253] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 237.

[254] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 231.

[255] Bahnasâwi, *al-Khilâfah wal-Khulafâ’ ar-Râshidoon*, 1997, p. 112; ‘Abdul-Wahhâb an-Najjâr, *al-Khulafâ’ ar-Râshidoon* (Beirut: Dâr al-Qalam, 1986), p. 58.

[256] Ibn Ḥajar al-‘Asqalâni, *Fatḥ al-Bâri*, 1401 AH, vol. 7, p. 101.

[257] Ibn Taymiyah, *Majmoo‘ al-Fatâwâ*, 1997, vol. 28, p. 144.

[258] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 334.

[259] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 334.

[260] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 335.

[261] Rizqullâh, *ath-Thâbitoona ‘alâ al-Islâm*, 1996, pp. 59-60.

[262] Muhammad ‘Abdul-Ḥayy al-Kittâni al-Idreesi al-Ḥasan al-Fâsi, *Nid̲h̲âm al-Ḥukm an Nabawiy*, known as *at-Tarâteeb al-Idâriyah* (Beirut: Dâr al-Arqam ibn Abil-Arqam), vol. 1, p. 19.

[263] Ibn Sâlim, *Ḥuroob ar-Riddah*, 1994, p. 146.

[264] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 332.

[265] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 97.

[266] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 98.

[267] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 63.

[268] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 333.

[269] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 105.

[270] Quoted in Nizâr al-Ḥadeethi and Khâlid Jâsim al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq* (Iraq: Dâr ash-Shu'oon ath-Thaqâfiyah al-'Âmah, 1989), p. 44.

[271] al-Balâdhuri, *Futooḥ al-Buldân*, 1987, p. 242, quoted in al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 44.

[272] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 44.

[273] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 98.

[274] Ibn Sâlim, *Ḥuroob ar-Riddah*, 1994, p. 133; az-Zarkali, vol. 2, p. 125.

[275] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 71.

[276] al-Maqdisi, *al-Bad' wat-Târeekh*, 1900, vol. 5, p. 160, quoted in al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 71.

[277] Ibn Hishâm, *as-Seerat an-Nabawiyah*, 1997, vol. 2, pp. 576-577.

[278] Ibn Katheer, *Tafseer Ibn Katheer*, 1070, vol. 4, p. 547.

[279] Ibn Katheer, *Tafseer Ibn Katheer*, 1070, vol. 4, p. 547.

[280] Abu Bakr Muhammad ibn aṭ-Ṭayyib al-Bâqillâni, *I'jâz al-Qur'ân*, edited by Sayyid Aḥmad Saqar (Cairo: Dâr al-Ma'ârif bi Miṣr), p. 156.

[281] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 386.

[282] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 3, p. 387.

[283] Ibn al-Atheer and al-Jazari, *Asad al-Ghâbah fee Ma'rifat aṣ-Ṣaḥâbah*, 1996, biography no. 1049.

[284] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 74.

[285] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 75.

[286] Rizqullâh, *ath-Thâbitoona 'alâ al-Islâm*, 1996, p. 58.

[287] Shawqi Abu Khaleel, *Ḥuroob ar-Riddah min Qiyâdat an-Nabi ilâ Imrat Abi Bakr* [The apostasy wars from the time of the Prophet (ﷺ) to the time of Abu Bakr] (Damascus: Dâr al-Fikr), p. 78.

[288] Muhammad Ḥameedullâh, *Majmoo' al-Wathâ'iq as-Siyâsiyah fil-'Ahd an-Nabawi wal-Khilâfat ar-Râshiyah* [Collection of political documents at the time of the Prophet and the Rightly-Guided Caliphs] (Beirut: Dâr an-Nafâ'is, 1985), pp. 348-349; Abu Khaleel, *Ḥuroob ar-Riddah*, p. 79.

[289] Abu Khaleel, *Ḥuroob ar-Riddah*, p. 79.

[290] Riḍa, Abu Bakr aṣ-Ṣiddeeq, 1983, p. 105.

[291] Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 8.

[292] Abu Khaleel, *Ḥuroob ar-Riddah*, p. 80.

[293] Nawfal, *al-Ḥarb an-Nafsiyah*, 1987, pp. 144-145.

[294] Nawfal, *al-Ḥarb an-Nafsiyah*, 1987, vol. 2, p.145; Muhammad Faraj, *Fi Idârah al-Ma'rakah fil Ḥuroob al-Islâmiyah*, pp. 138-140.

[295] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 200.

[296] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 200.

[297] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p.328.

[298] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 329.

[299] Abu Khaleel, *Ḥuroob ar-Riddah*, quoting from Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988.

[300] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 330.

[301] Abu Khaleel, *Ḥuroob ar-Riddah*, pp. 93-94, quoting from Abu Rabee' Sulaymân al-Kilâ'i al-Andalusi, *al-Iktifa' bimâ Taḍmanuhu min Maghâzi Rasool Allâh wath-Thalâthat al-Khulafâ'* [Military campaigns of the Messenger of Allah (ﷺ) and the three Caliphs] (Beirut: 'Âlam al-Kutub, 1997), vol. 2, p. 13.

[302] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 309.

[303] al-Khaleefah, *al-Anṣâr fil-'Aṣr ar-Râshidi*, p. 190.

[304] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 339.

[305] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 61.

[306] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 70.

[307] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 71.

[308] al-Andalusi, *al-Iktifa'*, vol. 3, p. 53.

[309] al-Andalusi, *al-Iktifa'*, 1997, vol. 3, p. 65.

[310] adh-Dhahabi, *Târeekh al-Islâm*, 1987, pp. 62-63.

[311] Riḍa, *Abu Bakr aṣ-Ṣiddeeq*, 1983, p. 117.

[312] as-Sulami, *Tarteeb wa Tahdheeb*, 1997, p. 115.

[313] as-Sulami, *Tarteeb wa Tahdheeb*, 1997, p. 115.

[314] Riḍa, *Abu Bakr aṣ-Ṣiddeeq*, 1983, p. 110.

[315] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 38.

[316] Abu Khaleel, *Ḥuroob ar-Riddah*, p. 97.

[317] Quoted in Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 97.

[318] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 233.

[319] Abu Khaleel, *Ḥuroob ar-Riddah*, p. 98, quoting from al-Andalusi, *al-Iktifa'*, 1997, vol. 2, p. 15.

[320] Bashameel, *Ḥuroob ar-Riddah*, 1979, p. 98.

[321] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 292.

[322] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 117-118.

[323] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 118; Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 331.

[324] Ibn Sâlim, *Ḥuroob ar-Riddah*, 1994, p. 145.

[325] It may be that the Prophet (ﷺ) did not collect the Qur'an in one volume because he was expecting the abrogation of some rulings or verses. When the revelation of the Qur'an ended with his death, Allah inspired the Rightly-Guided Caliphs to do that. (As-Sayyid, *Seerah wa Ḥayât aṣ-Ṣiddeeq*, p. 120.)

[326] These characteristics qualified Zayd to be given precedence over others with regard to this work.

[327] That is, from the pieces or pages that I and other people have.

[328] al-Baghawi, *Sharḥ as-Sunnah*, vol. 4, p. 522.

[329] Its chain of narration is sound. Narrated by Ibn Abi Shaybah, *al-Muṣannaf*, p. 36.

[330] al-Baghawi, *Sharḥ as-Sunnah*, vol. 4, p. 522.

[331] Ḥamd ibn Baliyah ibn Mirhân al-'Ajami, *at-Tafawwuq wan-Najâbah 'alâ Nahj aṣ-Ṣaḥâbah* [Attaining success by following the way of the Companions] (Riyadh: Maktabat al-'Ubaykân), p. 73.

[332] adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 1990, vol. 2, p. 431.

[333] al-'Ajami, *at-Tafawwuq wan Najâbah,* p. 74.

[334] al-'Ajami, *at-Tafawwuq wan-Najâbah*, p. 74.

[335] as-Sallâbi, *Fiqh at-Tamkeen*, 2001, p. 157.

[336] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 21.

[337] Quṭub, *Fee Dhilâl al-Qur'ân*, 1980, vol. 4, p. 270.

[338] ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah*, 1993, vol. 2, p. 534.

[339] Muhammad Quṭub, *Kayfa Naktub at-Târeekh al-Islâmi?* (Riyadh: Dâr al-Waṭan, 1412 AH), p. 100.

[340] Quṭub, *Kayfa Naktub at-Târeekh al-Islâmi?* 1412 AH, p. 102.

[341] Quṭub, *Kayfa Naktub at-Târeekh al-Islâmi?* 1412 AH, p. 102.

[342] Quṭub, *Kayfa Naktub at-Târeekh al-Islâmi?* 1412 AH, p. 102.

[343] Quṭub, *Kayfa Naktub at-Târeekh al-Islâmi?* 1412 AH, p. 103.

[344] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 311.

[345] Bashameel, *Ḥuroob ar-Riddah*, 1979, pp. 174-175.

[346] al-Andalusi, *al-Iktifa'*, 1997, vol. 3, pp. 318-319.

[347] 'Ali al-Kharbooṭli, *al-Islam wal-Ḥarakât al-Muḍâddah* (Cairo: Dâr al-Fikr al-'Arabi, 1973), p. 146.

[348] Quoted in al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 146.

[349] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 146.

[350] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 150.

[351] Aḥmad Shalabi, *Mawsoo'at at-Târeekh al-Islâmi* (Cairo: Maktabat an-Nahdah al-Maṣriyah, 1987), vol. 1, p. 388.

[352] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 323.

[353] Ibn Katheer, *Tafseer Ibn Katheer*, 1070, vol. 3, p. 260.

[354] al-'Atoom, *Ḥarakat ar-Riddah*, 1997, p. 124.

[355] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 112.

[356] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 323.

[357] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 324.

[358] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 325.

[359] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 326.

[360] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 329.

[361] al-‘Atoom, *Ḥarakat ar-Riddah*, 1997, p. 334.

Chapter 4: Abu Bakr's Conquests, Appointing ‘Umar (رضي الله عنه) as his Successor, and Abu Bakr's death

[1] Ali Muhammad as-Sallâbi, *Ṣafaḥât min Târeekh Libya al-Islâmi* [Pages from the Islamic History of Libya] (Amman: Dâr al-Bayâriq, 1998), p. 167.

[2] as-Sallâbi, *Ṣafaḥât min Târeekh Libya al-Islâmi*, 1998, p. 168.

[3] al-‘Abilah, at Shaṭṭ al-‘Arab, in the corner of the Gulf which is part of the city of Basra; it is older than Basra, and the garrison of Chosroes was there.

[4] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 5, p. 347.

[5] Yaseen Suwayd, *al-Fann al-‘Askari al-Islâmi* (Lebanon: Sharikat al-Maṭboo‘ât lit-Tawzee‘ wan-Nashr, 1988), p. 83; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 162.

[6] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[7] Ḥameedullâh, *Majmoo‘ al-Wathâ’iq*, 1985, p. 371.

[8] Ḥameedullâh, *Majmoo‘ al-Wathâ’iq*, 1985, p. 372.

[9] Ḥameedullâh, *Majmoo‘ al-Wathâ’iq*, 1985, p. 372.

[10] Ḥameedullâh, *Majmoo‘ al-Wathâ’iq*, 1985, p. 372.

[11] Ḥameedullâh, *Majmoo‘ al-Wathâ’iq*, 1985, p. 373.

[12] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 347.

[13] Suwayd, *al-Fann al-‘Askari*, 1988, pp. 83-84.

[14] ‘Abdul-Jabbâr Maḥmoud as-Sâmirâ’i, *Ma‘ârik Khâlid ibn al-Waleed ḍidd al-Furs* [The battles of Khâlid ibn al-Waleed against the Persians] (Lebanon: ad-Dâr al-‘Arabiyah lil-Mawsoo‘ât, 1984), p. 35.

[15] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 45.

[16] Bassâm al-‘Asali, *Mashâheer al-Khulafâ’ wal-Umara’ aṣ-Ṣiddeeq*, p. 127.

[17] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9 p. 130.

[18] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[19] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9 p. 131.

[20] Hâni, *Târeekh ad-Da‘wah fil-Islâm*, 1418 AH, p. 342.

[21] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[22] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 129.

[23] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[24] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 46.

[25] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 164.

[26] Yâqoot al-Ḥamawi, *Mu‘jam al-Buldân* [Gazetteer] (Beirut: Dâr Ṣâdir, 1977), vol. 2, p. 277.

[27] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 46.

[28] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 51; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 165.

[29] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 165.

[30] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[31] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 133; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 165.

[32] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ’*, 1990, p. 131.

[33] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 168; al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 134.

[34] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 52; al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 48.

[35] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 350.

[36] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 175.

[37] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 348.

[38] 'Arjoon, *Khâlid ibn al-Waleed*, 1987, p. 222.

[39] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 186.

[40] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 186.

[41] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 150.

[42] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 350.

[43] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 353.

[44] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 350.

[45] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 191.

[46] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 354.

[47] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 354.

[48] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 354.

[49] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 355; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 195

[50] 'Arjoon, *Khâlid ibn al-Waleed*, 1987, p. 231.

[51] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 196; al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 54.

[52] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 54.

[53] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 355.

[54] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 55.

[55] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 199-200.

[56] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 356.

[57] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 201.

[58] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 173.

[59] 'Arjoon, *Khâlid ibn al-Waleed*, 1987, p. 36.

[60] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 6, p. 357.

[61] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 202.

[62] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, p. 169.

[63] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, p. 170.

[64] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, p. 170.

[65] Al-Ḥamawi, *Mu'jam al-Buldân*, 1977, vol. 3, pp. 271-74, 317.

[66] Quoted in al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 68.

[67] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 68.

[68] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, pp. 6-7.

[69] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 73.

[70] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 73.

[71] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 18.

[72] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 18.

[73] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 74.

[74] See: *Tamâm al-Wafâ'*, p. 54.

[75] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 58.

[76] 'Ali ibn al-Ḥasan ibn Ḥibatullâh ibn 'Abdullâh ibn 'Asâkir, *Târeekh Dimashq* (Beirut: Dar Iḥyâ' at-Turâth al-'Arabi), vol. 2, pp. 61-62; Abu Zakariya Yazeed ibn Muhammad al-Azdi, *Târeekh Futooḥ ash-Shâm*, annotated by 'Abdul-Mun'im 'Abdullâh 'Âmir (Cairo: Mu'sasat al-Qâhirah, 1970), p. 14; quoted from al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 179.

[77] Ibn 'Asâkir, *Târeekh Dimashq*, vol. 2, pp. 63-65; quoted from al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998.

[78] Ibn 'Asâkir, *Târeekh Dimashq*, vol. 2, pp. 63-65.

[79] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 188.

[80] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 48; Ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer*, 1987, vol. 1, p. 129.

[81] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 294.

[82] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 64; ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, pp. 301-302.

[83] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 302.

[84] ash-Shujâ', *al-Yemen fee Ṣadr al-Islâm*, p. 302.

[85] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, p. 114; aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 218.

[86] Abul-Ḥasan ‘Ali ibn al-Ḥusayn ibn ‘Ali al-Mas‘oodi, *Murooj adh-Dhahab wa Ma‘âdin al-Jawâhar* (Beirut: Dâr al-Ma‘rifah, 1982), vol. 2, p. 305.

[87] al-Mas‘oodi, *Murooj adh-Dhahab*, 1982, vol. 2, p. 305.

[88] ash-Sharqâwi, *aṣ-Ṣiddeeq Awwal al-Khulafâ'*, 1990, pp. 137-138.

[89] aṭ-Ṭanṭâwi, *Abu Bakr aṣ-Ṣiddeeq*, 1986, p. 219.

[90] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, pp. 64-65.

[91] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 194.

[92] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 195.

[93] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 197.

[94] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 15.

[95] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 62.

[96] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 17.

[97] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 66.

[98] Nihâd ‘Abbâs Shihâb al-Jaboori, *al-‘Amaliyât at-Ta‘arruḍiyah wad-Difâ‘iyah ‘inda al-Muslimeen* [Offensive and defensive operations in Muslim history] (Baghdad: Dâr al-Hurriyah), p. 141.

[99] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 26-27.

[100] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p.206.

[101] Muhammad al-Khaḍri, *Itmâm al-Wafâ' fee Seerat al-Khulafâ'* (Beirut: Dâr al-Ma‘rifah, 1996), p. 55.

[102] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 48-51.

[103] al-Jaboori, *al-‘Amaliyât at-Ta‘arruḍiyah*, p. 143.

[104] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 4.

[105] Yaseen Suwayd, *Ma‘ârik Khâlid ibn al-Waleed* (al-Mu'sasah al-‘Arabiyah lid-Dirâsah wan-Nashr, 1989), pp. 77-78.

[106] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 213; quoted from al-Azdi, *Târeekh Futooḥ ash-Shâm,* 1970, pp. 30-31.

[107] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 30-33, quoted by al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998.

[108] ‘Ashoor and al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq*, p. 92.

[109] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 33-35.

[110] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 35-38.

[111] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 224.

[112] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 223.

[113] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 148.

[114] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 148.

[115] Muhammad Aḥmad Bashameel, *Ḥuroob al-Islâm fish-Shâm* [Islamic wars in greater Syria] (Beirut: Dâr al-Fikr, 1980), p. 45.

[116] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 148.

[117] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 211.

[118] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 211.

[119] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, pp. 359-360.

[120] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 5.

[121] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 5.

[122] Yaseen Suwayd, *al-Fann al-'Askari al-Islâmi*, p. 89; al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 60.

[123] Suwayd, *al-Fann al-'Askari*, 1988, p. 98.

[124] Ḥameedullâh, *Majmoo' al-Wathâ'iq*, 1985, pp. 392-393.

[125] Ḥameedullâh, *Majmoo' al-Wathâ'iq*, 1985, p. 392.

[126] Al-Ḥamawi, *Mu'jam al-Buldân*, 1977, vol. 3, pp. 271-74, 317; vol. 1, p. 203.

[127] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 70.

[128] al-Ḥadeethi and al-Janâbi, *Abu Bakr aṣ-Ṣiddeeq*, 1989, p. 71.

[129] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 84-93.

[130] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 8.

[131] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 163.

[132] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 164.

[133] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 10.

[134] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 10.

[135] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 10.

[136] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 179.

[137] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 179.

[138] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 14.

[139] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 16.

[140] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 14.

[141] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, pp. 259-260.

[142] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 260.

[143] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 263.

[144] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 331.

[145] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 332.

[146] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[147] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 332.

[148] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 334.

[149] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 148.

[150] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 334.

[151] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 334.

[152] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, p. 336.

[153] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 7.

[154] Aḥmad ibn A'tham, *al-Futooḥ* (Beirut: Dâr al-Fikr), vol. 1, p. 84.

[155] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 7.

[156] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 48.

[157] Ibn A'tham, *al-Futooḥ*, vol. 1, p. 29.

[158] Sulaymân ibn Ṣâliḥ ibn Sulaymân al-Kamâl, *al-Idârat al-'Askariyah fid-Dawlah al-Islâmiyah: Nash'atuha wa Taṭawwuruha* (Umm al-Qura University, Institute for Research and Revival of Legacy, 1998), vol. 1, p. 112.

[159] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 120.

[160] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 131-255.

[161] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 64.

[162] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 64.

[163] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 136.

[164] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 147.

[165] al-Qalqashandi, *Ma'âthir al-Inâfah fi Ma'âlim al-Khilâfah*, annotated by 'Abdus-Sattâr Aḥmad al-Faraj (Beirut: 'Âlam al-Kutub), vol. 3, p. 140.

[166] Muhammad ibn 'Umar ibn Wâqid al-Wâqidi, *Futooḥ ash-Shâm* (Dâr Ibn Khaldoon), vol. 1, p. 23.

[167] al-Wâqidi, *Futooḥ ash-Shâm*, vol. 1, p. 23.

[168] al-Wâqidi, *Futooḥ ash-Shâm*, vol. 1, p. 120.

[169] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 149.

[170] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 174.

[171] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, pp. 71-72.

[172] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 163.

[173] al-Mas'oodi, *Murooj adh-Dhahab*, 1982, vol. 2, p. 309.

[174] an-Nuwayri, *Nihâyat al-'Arab*, vol. 6, p. 168.

[175] al-Mas'oodi, *Murooj adh-Dhahab*, 1982, vol. 2, p. 309.

[176] al-Wâqidi, *Futooḥ ash-Shâm*, vol. 1, p. 23.

[177] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 196.

[178] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 215.

[179] Abu Yoosuf, *al-Kharâj*, (Riyadh: Manshoorât Maktabat ar-Riyâḍ al-Ḥadeethah, n.d.), pp. 286-287.

[180] an-Nuwayri, *Nihâyat al-'Arab*, vol. 6, p. 168.

[181] Abu Yoosuf, *al-Kharâj*, p. 289.

[182] an-Nuwayri, *Nihâyat al-'Arab*, vol. 6, p. 168.

[183] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 231.

[184] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 215.

[185] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 232.

[186] al-Kamâl, *al-Idârat al-'Askariyah*, 1998, vol. 1, p. 238.

[187] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 11-15.

[188] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 308.

[189] al-Jaboori, *al-'Amaliyât at-Ta'arruḍiyah*, p. 143.

[190] Aḥmad ibn Abi Ya'qoob ibn Ja'far, *Târeekh al-Ya'qoobi* (Beirut: Dâr Beirut liṭ-Ṭiba'ah wan-Nashr, 1980), vol. 2, p. 129.

[191] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, p. 2; Ibn A'tham, *al-Futooḥ*, vol. 1, p. 81.

[192] Rabee'ah ibn 'Amr al-Qurashi al-'Âmiri: he is mentioned in the accounts of the conquests; he was a Companion who is regarded as one of the people of Palestine.

[193] al-Wâqidi, *Futooḥ ash-Shâm*, vol. 1, p. 22.

[194] al-Wâqidi, *Futooḥ ash-Shâm*, vol. 1, p. 22.

[195] al-Mas'oodi, *Murooj adh-Dhahab*, 1982, vol. 2, p. 309.

[196] al-Azdi, *Târeekh Futooḥ ash-Shâm*, 1970, pp. 13, 15, 20, 21.

[197] Hâni, *Târeekh ad-Da'wah fil-Islâm*, 1418 AH, pp. 222-227.

[198] Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 1988, vol. 7, p. 18; aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 238.

[199] al-Ḥumaydi, *at-Târeekh al-Islâmi*, 1998, vol. 9, p. 258.

[200] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 79; Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 101.

[201] Ibn al-Atheer, *al-Kâmil fit-Târeekh*, 1989, vol. 2, p. 79.

[202] adh-Dhahabi, *Târeekh al-Islâm*, 1987, pp. 66-117.

[203] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 99.

[204] al-Haythami, *Majma' az-Zawâ'id*, vol. 10, p. 268, with a sound chain of narration.

[205] Ḥamdi, *Abu Bakr Rajul ad-Dawlah*, 1415 AH, p. 100.

[206] al-Qalqashandi, *Ma'âthir al-Inâfah*, vol. 1, p. 49.

[207] aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, vol. 4, p. 248.

[208] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 199; 'Umar ibn Shabbah, *Târeekh al-Madeenah al-Munawwarah*, vol. 2, pp. 665-669.

[209] Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, p. 200.

[210] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 272.

[211] ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah*, 1999, p. 272.

[212] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 272.

[213] Muhammad Ḍiyâ’ ad-Deen ar-Rayyis, *an-Nadhariyat as-Siyâsiyat al-Islâmiyah* (Maktabah Dâr at-Turâth), p. 181.

[214] ash-Shujâ‘, *Dirâsât fee ‘Ahd an-Nubuwwah*, 1999, p. 272.

[215] Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 1, pp. 264-265.

[216] al-Maṣri, *Aṣ-ḥâb ar-Rasool*, 1999, vol. 1, p. 104.

[217] as-Sulami, *Tarteeb wa Tahdheeb*, 1997, p. 33.

[218] Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 1, p. 265.

[219] Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, vol. 1, p. 266.

[220] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, pp. 146-147. Its men are trustworthy.

[221] Abul-Faraj ibn al-Jawzi, *al-Muntadham fee Târeekh al-Mulook wal-Umam* (Beirut: Dar al-Kutub al-‘Ilmiyah), vol. 4, p. 127; al-Maṣri, *Aṣ-ḥâb ar-Rasool*, 1999, vol. 1, p. 105.

[222] al-‘Adham, *Ash-har Mashâheer al-Islâm*, 1983, vol. 1, p. 94.

[223] al-‘Adham, *Ash-har Mashâheer al-Islâm*, 1983, vol. 1, p. 106.

[224] Shâkir, *at-Târeekh al-Islâmi*, 1990, p. 104.

[225] Iḥsân Ṣiddeeq al-‘Amad, ed. *ash-Shaykhân Abu Bakr wa ‘Umar min Riwâyat al-Balâdhuri fee Ansâb al-Ashrâf* (Saudi Arabia: al-Mu’ta man lin-Nashr, 1997), p. 69.

[226] Quoted in al-Maṣri, *Aṣ-ḥâb ar-Rasool*, 1999, vol. 1, p. 108.

[227] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 120.

[228] Ibn Sa‘d, *aṭ-Ṭabaqât al-Kubrâ*, 1957, vol. 3, pp. 203-204. Its chain of narration is sound.

[229] adh-Dhahabi, *Târeekh al-Islâm*, 1987, p. 120.

[230] al-Maṣri, *Aṣ-ḥâb ar-Rasool*, 1999, vol. 1, p. 106.

BIBLIOGRAPHY

Abâdi, Shams al-Ḥaq al-‘Adheem. *‘Awn al-Ma‘bood Sharḥ Sunan Abi Dâwood.* Beirut: Dâr al-Kutub al-‘Ilmiyah, 1415 AH.

Abu Dâwood, Sulaymân as-Sijistâni. *Sunan Abi Dâwood.* Annotated by ‘Izzat ad-Da‘âs. Syria, 1391 AH.

Abu ‘Eed, ‘Ârif. *Nudhum al-Ḥukm fil-Islâm* [System of rule in Islam]. Jordan: Dâr an-Nafâ’is, 1996.

Abu Fâris, ‘Abdul-Qâdir. *As-Seerat an-Nabawiyah.*

Abu Khaleel, Shawqi. *Fit-Târeekh al-Islâmi.* Beirut: Dâr al-Fikr al-Mu‘âṣir, 1996.

_____. *Ḥuroob ar-Riddah min Qiyâdat an-Nabi ilâ Imrat Abi Bakr* [The apostasy wars from the time of the Prophet to the time of Abu Bakr]. Damascus: Dâr al-Fikr.

Abu Ṣâliḥ, Khâlid. *Maraḍ an-Nabi wa Wafâtuhu wa Atharuhu ‘alâ al-Ummah* [The sickness of the Prophet (ﷺ), his death, and its impact on the Ummah]. Riyadh: Dâr al-Waṭan, 1414 AH.

Abu Shabâb, Aḥmad. *Muqawwimât an-Naṣr fi Ḍaw’ al-Qur’ân was-Sunnah* [Prerequisites of victory in the light of the Qur’an and Sunnah]. Beirut: al-Maktabat al-Miṣriyah, 1999.

Abu Shahbah, Muhammad. *As-Seerat an-Nabawiyah fee Ḍaw’ al-Qur’ân was-Sunnah.* Damascus: Dâr al-Qalam, 1996.

Abu Yoosuf. *Al-Kharâj* [The land tax]. Riyadh: Manshoorât Maktabat ar-Riyâḍ al-Ḥadeethah, n.d.

Abu Zahrah. *Khâtim an-Nabiyyeen*. Beirut: Dâr al-Fikr, 1972.

al-'Adawi, Abu 'Abdullâh Muṣṭafâ. *Aṣ-Ṣaḥeeḥ al-Musnad min Faḍâ'il aṣ-Ṣaḥâbah*. Saudi Arabia: Dâr Ibn 'Affân, 1995.

al-'Adham, Rafeeq. *Ash-har Mashâheer al-Islâm fil-Ḥarb was-Siyâsah* [The most famous military and political figures of Islam]. Beirut: Dâr ar-Râ'id al-'Arabi, 1983.

Aḥmad, Ibrâheem 'Ali Muhammad. *As-Seerat an-Nabawiyah Qirâ'atan li Jawânib al-Ḥadhr wal-Ḥimâyah.*

Aḥmad, Mahdi Rizqullâh. *As-Seerat an-Nabawiyah fi Ḍaw' al-Maṣâdir al-Aṣliyah* [The Prophet's biography in the light of the original sources]. Riyadh: Markaz al-Malik Fayṣal lil-Buḥooth wad-Dirâsât al-Islâmiyah, 1412 AH.

al-'Ajami, Ḥamd ibn Baliyah ibn Mirhân. *At-Tafawwuq wan-Najâbah 'alâ Nahj aṣ-Ṣaḥâbah* [Attaining success by following the way of the Companions]. Riyadh: Maktabat al-'Ubaykân.

al-Albâni, Muhammad Nâṣir ad-Deen. *Irwâ' al-Ghaleel Takhreej Aḥâdeeth Manâr as-Sabeel*. Beirut: al-Maktab al-Islâmi, 1399 AH.

_____. *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer wa Ziyâdatuhu*. Beirut: al-Maktab al-Islâmi.

_____. *Ṣaḥeeḥ Sunan Abi Dâwood*. Manshoorât al-Maktab al-Islâmi.

_____. *Ṣaḥeeḥ Sunan Ibn Mâjah*. Manshoorât al-Maktab al-Islâmi.

_____. *As-Silsilât al-Ḥadeeth aṣ-Ṣaḥeeḥah*. Manshoorât al-Maktab al-Islâmi.

al-'Ali, Ibrâheem Ṣâliḥ. *Ṣaḥeeḥ as-Seerat an-Nabawiyah*. Beirut: Dâr an-Nafâ'is, 1988.

‘Ali, Yoosuf. *Al-Khilâfat ar-Râshidah wal-Khulafâ’ ar-Râshideen.*

al-‘Amad, Iḥsân Ṣiddeeq, ed. *Ash-Shaykhân Abu Bakr wa ‘Umar min Riwâyat al-Balâdhuri fee Ansâb al-Ashrâf.* Saudi Arabia: al-Mu’taman lin-Nashr, 1997.

‘Ammârah, Muhammad. *Al-Islâm wa Uṣool al-Ḥukam.*

al-Andalusi, Abu Rabee‘ Sulaymân al-Kilâ‘i. *Al-Iktifa’ bimâ Taḍmanuhu min Maghâzi Rasool Allâh wath-Thalâthat al-Khulafâ’* [Military campaigns of the Messenger of Allah (ﷺ) and the three Caliphs]. Beirut: ‘Âlam al-Kutub, 1997.

al-‘Aqqâd, ‘Abbâs Maḥmoud. *‘Abqariyat aṣ-Ṣiddeeq* [The genius of (Abu Bakr) aṣ-Ṣiddeeq]. Beirut: al-Maktabat al-‘Aṣriyah.

‘Arjoon, Muhammad Ṣâdiq. *Muḥammad Rasool Allâh.* Damascus: Dâr al-Qalam, 1995.

‘Arjoon, Ṣâdiq Ibrâheem. *Khâlid ibn al-Waleed.* Ad-Dâr as-Sa‘oodiyah, 1987.

al-‘Asali, Bassâm. *Mashâheer al-Khulafâ’ wal-Umara’ aṣ-Ṣiddeeq.*

al-Aṣfahâni, Abu Nu‘aym Aḥmad ‘Abdullâh. *Ḥilyat al-Awliyâ’ wa Ṭabaqât al-Aṣfiyâ’.* Beirut: Dâr al-Kutub al-‘Ilmiyah.

al-Ash‘ari, Abul-Ḥasan. *Al-Ibânah ‘an Uṣool ad-Diyânah.* Al-Jâmi‘at al-Islâmiyah, 1975.

‘Ashoor, Muhammad Aḥmad and Jamâl ‘Abdul-Mun‘im al-Koomi, *Khuṭab Abi Bakr aṣ-Ṣiddeeq* [Speeches of Abu Bakr aṣ-Ṣiddeeq]. Dâr al-I‘tiṣâm.

‘Âshoor, Qâsim. *Farâ’iḍ al-Kalâm lil-Khulafâ’ al-Kirâm* [Beautiful quotations from the noble Caliphs]. Riyadh: Dâr aṭ-Ṭuwayq, 1998.

al-'Atoom, 'Ali. *Deewân ar-Riddah* [Poetry from the apostasy period]. Amman: Maktabat ar-Risâlat al-Ḥadeethah, 1987.

_____. *Ḥarakat ar-Riddah* [The apostasy movement]. Amman: Maktabat ar-Risâlat al-Ḥadeethah, 1997.

al-Azdi, Abu Zakariya Yazeed ibn Muhammad. *Târeekh Futooḥ ash-Shâm*. Annotated by 'Abdul-Mun'im 'Abdullâh 'Âmir. Cairo: Mu'sasat al-Qâhirah, 1970.

al-Baghawi, al-Ḥasan ibn Mas'ood. *Sharḥ as-Sunnah*. Beirut: al-Maktab al-Islâmi, 1983.

al-Baghdâdi, Abu Bakr Aḥmad ibn 'Ali al-Khaṭeeb. *Al-Jâmi' li Akhlâq ar-Râwi wa Âdâb as-Sâmi'* [Attitude of the narrator and etiquette of the listener — Science of Hadith]. Riyadh: Maktabat al-Ma'ârif, 1983.

_____. *Târeekh Baghdâd* or *Madeenat as-Salâm*. Beirut: Dâr al-Kutub al-'Ilmiyah.

al-Baghdâdi, Maḥmoud 'Ali. *'Ateeq al-'Utaqâ' al-Imâm Abu Bakr aṣ-Ṣiddeeq* [A biography of Abu Bakr aṣ-Ṣiddeeq]. Beirut: Dâr an-Nadwat al-Jadeedah, 1994.

al-Baghdâdi, Maḥmoud al-Aloosi. *Tafseer al-Aloosi*: *Rooḥ al-Ma'âni fee Tafseer al-Qur'ân al-'Adheem was-Sab' al-Mathâni*. India: Idârat aṭ-Ṭibâ'at al-Muṣṭafâ'iyah, n.d.

Bahnasâwi, Sâlim. *Al-Khilâfah wal-Khulafâ' ar-Râshidoon bayna ash-Shoorâ wad-Dimoqrâṭiyah* [Caliphate and the Rightly-Guided Caliphs between consultation and democracy]. Kuwait: Maktabat al-Manâr al-Islâmiyah, 1997.

al-Balâdhuri, Abul-'Abbâs Aḥmad ibn Yaḥyâ. *Futooḥ al-Buldân* [Conquest of countries]. Beirut: Mu'sasat al-Ma'ârif, 1987.

al-Barr, 'Abdur-Raḥmân. *Al-Hijrat an-Nabawiyat al-Mubârakah*. Egypt: Dâr al-Kalimat al-Manṣoorah, 1997.

al-Bâqillâni, Abu Bakr Muhammad ibn aṭ-Ṭayyib. *I'jâz al-Qur'ân*, edited by Sayyid Aḥmad Saqar. Cairo: Dâr al-Ma'ârif bi Miṣr.

Bashameel, Muhammad Aḥmad. *Ḥuroob al-Islâm fish-Shâm* [Islamic wars in Greater Syria]. Beirut: Dâr al-Fikr, 1980.

_____. *Ḥuroob ar-Riddah* [The apostasy wars]. Beirut: Dâr al-Fikr, 1979.

Bayḍoon, Ibrâheem. *Al-Ḥijâz wad-Dawlat al-Islâmiyah* [The Ḥijâz and the Islamic state]. Dâr an-Nahḍat al-'Arabiyah, 1995.

_____. *Min Dawlat 'Umar ilâ Dawlat 'Abdul-Mâlik* [From the state of 'Umar to the state of 'Abdul-Mâlik]. Beirut: Dâr an-Nahḍat al-'Arabiyah, 1991.

al-Bayhaqi, Abu Bakr Aḥmad ibn al-Ḥusayn. *Dalâ'il an-Nubuwwah wa Ma'rifat Aḥwâl Ṣâḥib ash-Sharee'ah*. Annotated by 'Abdul-Mu'ṭi Qal'aji. Beirut: Dâr al-Kutub al-'Ilmiyah, 1405 AH.

_____. *Al-I'tiqâd 'alâ Madh-hab as-Salaf Ahl as-Sunnah wal-Jamâ'ah*. Faisalabad, Pakistan: Hadith Academy.

_____. *as-Sunan al-Kubrâ' lil-Bayhaqi*. Beirut: Dâr al-Ma'ârif / Riyadh: Tawzee' Maktabat al-Ma'ârif.

al-Bukhâri, Abu 'Abdullâh Muhammad ibn Ismâ'eel. *Ṣaḥeeḥ al-Bukhâri*. Beirut: Dâr al-Fikr, 1991.

Burayghish, Muhammad ibn Ḥasan. *D͟hâhirat ar-Riddah fil-Majtama' al-Islâmi*. Beirut: Mu'sasat ar-Risâlah.

ad-Dasooqi, 'Abdul-Mun'im. *Târeekh al-Anṣâr as-Siyâsi* [Political history of the Anṣâr]. Egypt: Dâr al-Khulafâ'.

ad-Dawlâbi, Muhammad ibn Aḥmad. *Al-Kunâ wal-Asmâ'*. Beirut: Dâr Ibn Ḥazm, 2000.

adh-Dhahabi, Muhammad ibn Aḥmad 'Uthmân. *Meezân al-I'tidâl fee Naqd ar-Rijâl*. Beirut: Dâr al-Kutub al-'Ilmiyah, 2008.

_____. *Sayr A'lâm an-Nubalâ'*. Beirut: Mu'sasat ar-Risâlah, 1990.

_____. *Tadhkirat al-Ḥuffâdh*. Beirut: Dâr Iḥyâ' at-Turâth.

_____. *Târeekh al-Islâm 'Ahd al-Khulafâ' ar-Râshideen*. Dâr al-Kitâb al-'Arabi, 1987.

adh-Dhâhiri, Abu Muhammad ibn Ḥazm. *Al-Faṣl fil-Milal wal-Ahwâ' wan-Niḥal*. Egypt: Maktabat al-Khanji.

Deewân Ḥassân ibn Thâbit [Poetry of Ḥassân ibn Thâbit]. Annotated by Waleed 'Arafât.

ad-Dumayji, 'Abdullâh ibn 'Umar ibn Sulaymân. *Al-Imâmat al-'Udhmâ 'inda Ahl as-Sunnah wal-Jamâ'ah* [The greatest position of leadership according to the Ahl as-Sunnah wal-Jamâ'ah]. Saudi Arabia: Dâr Ṭeebah, 1409 AH.

Faraj, Muhammad. *Fee Idârat al-Ma'arakah fil-Ḥuroob al-Islâmiyah*.

al-Fârisi, 'Alâ' ad-Deen 'Ali ibn Balbân. *Al-Iḥsân fee Taqreeb Ṣaḥeeh ibn Ḥibbân*. Beirut: Mu'sasat ar-Risâlah, 1988.

al-Fâsi, al-Kittâni al-Idreesi al-Ḥasan, Muhammad 'Abdul-Ḥayy. *Nidhâm al-Ḥukm an-Nabawiy*, known as *at-Tarâteeb al-Idâriyah*. Beirut: Dâr al-Arqam ibn Abil-Arqam.

Fayṣal, Shukri. *Ḥarakat al-Fatḥ al-Islâmi*. Dâr al-'Ilm lil-Malâyeen, 1982.

al-Ghaḍbân, Muneer. *At-Taḥâluf as-Siyâsi fil-Islâm*,1988.

_____. *At-Tarbiyat al-Qiyâdiyah* [Leadership training]. Riyadh: Dâr al-Wafâ' bil-Manṣoorah, 1998.

al-Ghamrâwi, Muhammad az-Zuhri. *Sharḥ 'alâ Matn al-Minhâj li Sharaf ad-Deen an-Nawawi.*

al-Gilâni, Abu Muhammad 'Abdul-*Qâdir. Al-Fatḥ ar-Rabbâni.* US: Al Baz Publishing, 1993.

al-Ḥadeethi, Nizâr and Khâlid Jâsim al-Janâbi. *Abu Bakr aṣ-Ṣiddeeq*. Iraq: Dâr ash-Shu'oon ath-Thaqâfiyat al-'Âmah, 1989.

al-Ḥalabi, 'Ali ibn Burhân ad-Deen. *As-Seerat al-Ḥalabiyah fee Seerat al-Ameen wal-Ma'moon*. Beirut: Dâr al-Ma'rifah.

al-Ḥamawi, Yâqoot. *Mu'jam al-Buldân* [Gazetteer]. Beirut: Dâr Ṣâdir, 1977.

Ḥamdi, Majdi. *Abu Bakr Rajul ad-Dawlah* [Abu Bakr the statesman]. Riyadh: Dâr Ṭeebah, 1415 AH.

Ḥameedullâh, Muhammad. *Majmoo' al-Wathâ'iq as-Siyâsiyah fil-'Ahd an-Nabawi wal-Khilâfat ar-Râshiyah* [Collection of political documents at the time of the Prophet and the Rightly-Guided Caliphs]. Beirut: Dâr an-Nafâ'is, 1985.

Ḥanbal, Abu 'Abdullâh Aḥmad ibn Muhammad. *Faḍâ'il aṣ-Ṣaḥâbah* [The virtues of the Companions]. Saudi Arabia: Dâr Ibn al-Jawzi, 1999.

_____. *Musnad al-Imâm Aḥmad ibn Ḥanbal*. Beirut: al-Maktab al-Islâmi.

_____. *az-Zuhd*. Dâr ar-Rayyân lit-Turâth, 2011.

al-Ḥanbali, Abi Falâḥ 'Abdul-Ḥayy ibn 'Ammâd. *Shudhrât adh-Dhahab fee Akhbâr min Dhahab*. Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi.

al-Ḥanbali, Ibn Rajab. *Laṭâ'if al-Ma'ârif*. Beirut: Dâr Ibn Ḥazm, n.d.

Hâni, Yusry Muhammad. *Târeekh ad-Da'wah fil-Islâm fee 'Ahd al-Khulafâ' ar-Râshideen*. Umm al-Qurâ University: Institute for Research and Revival of Legacy, 1418 AH.

al-Hâshimi, 'Abdul-Mun'im. *'Aṣr aṣ-Ṣaḥâbah*. Damascus: Dâr Ibn Katheer, 2000.

Ḥawa, Sa'eed. *Al-Asâs fis-Sunnah*. Egypt: Dârussalam, 1898.

Haykal, Muhammad Ḥusayn. *Aṣ-Ṣiddeeq Abu Bakr*. Cairo: Dâr al-Ma'ârif bi Miṣr, 1971.

Haykal, Muhammad Khayr. *Al-Jihad wal-Qitâl fis-Siyâsat ash-Sharee'ah*. Amman: Dâr al-Bayâriq, 1993.

al-Haythami, Noor ad-Deen 'Ali ibn Abi Bakr. *Majma' az-Zawâ'id wa Manba' al-Fawâ'id*. Cairo: Dâr ar-Rayyân / Beirut: Dâr al-Kitâb al-'Arabi.

al-Ḥirâbi, Manṣoor. *Ad-Dawlat al-'Arabiyat al-Islâmiyah*. Libya: Manshoorât Jama'iyat ad-Da'wat al-Islâmiyat al-Leebiyah, 1987.

al-Ḥumaydâni, Nimr. *Wilâyat ash-Shurṭah fil-Islâm*. Riyadh: Dâr 'Âlam al-Kutub, 1414 AH.

al-Ḥumaydi, 'Abdul-'Azeez 'Abdullâh. *At-Târeekh al-Islâmi; Mawâqif wa 'Ibar*. Alexandria: Dâr ad-Da'wah / Jeddah: Dâr al-Andalus al-Khuḍrâ', 1998.

Ibn 'Abdul-Barr, Abu 'Umar. *Al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*. Beirut: Dâr al-Kitâb al-'Arabi.

Ibn Abi Shaybah. *Al-Muṣannaf*. Riyadh: Maktabat ar-Râshid.

Ibn al-'Arabi, al-Qâḍi Abu Bakr. *Al-'Awâṣim min al-Qawâṣim*. Edited by Muḥibb ad-Deen al-Khaṭeeb, with commentary by

Muhammad ibn Sa‘eed Mubeeḍ. Qatar: Dâr ath-Thaqâfah, 1989.

Ibn ‘Asâkir, ‘Ali ibn al-Ḥasan ibn Ḥibatullâh ibn ‘Abdullâh. *Tahdheeb Târeekh Dimashq al-Kabeer*. Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi, 1987.

_____. *Târeekh Dimashq*. Beirut: Dar Iḥyâ’ at-Turâth al-‘Arabi.

Ibn ‘Ashoor, Muhammad aṭ-Ṭâhir. *Naqd ‘Ilmi li Kitâb al-Islâm wa Uṣool al-Ḥukm*.

Ibn A‘tham, Aḥmad. *Al-Futooḥ*. Beirut: Dâr al-Fikr.

Ibn al-Atheer, ‘Izz ad-Deen. *Al-Kâmil fit-Târeekh*, annotated by ‘Ali Sheeri. Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi, 1989.

_____. *An-Nihâyah fee Ghareeb al-Ḥadeeth*. Annotated by Ṭâhir Aḥmad az-Zâwi and Maḥmoud Muhammad aṭ-Ṭanâḥi.

Ibn al-Atheer, ‘Izz ad-Deen and Abi al-Ḥasan ibn ‘Ali ibn Muhammad al-Jazari. *Asad al-Ghâbah fee Ma‘rifat aṣ-Ṣahâbah* [Biographies of the Companions]. Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi, 1996.

Ibn Ḥajar al-‘Asqalâni, Aḥmad ibn ‘Ali. *Fatḥ al-Bâri*. Al-Maṭba‘at as-Salafiyah, 1401 AH.

_____. *Al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah* [Biographies of the Companions]. Beirut: Dâr al-Kutub al-‘Ilmiyah, 1995.

_____. *Tahdheeb at-Tahdheeb*. Beirut: Dâr al-Kutub al-‘Ilmiyah.

Ibn Ḥazm, Abu Muhammad ‘Ali ibn Aḥmad ibn Sa‘eed al-Andalusi. *Al-Muḥalla bil-Âthâr*. Beirut: Dâr al-Kutub al-‘Ilmiyah.

Ibn Hishâm. *As-Seerat an-Nabawiyah*. Beirut: Dâr Iḥyâ’ at-Turâth, 1997.

Ibn Ja‘far, Aḥmad ibn Abi Ya‘qoob. *Târeekh al-Ya‘qoobi*. Beirut: Dâr Beirut liṭ-Ṭiba‘ah wan-Nashr, 1980.

Ibn al-Jawzi, Abul-Faraj. *Al-Muntadham fee Târeekh al-Mulook wal-Umam*. Beirut: Dar al-Kutub al-'Ilmiyah.

_____. *Ṣifat aṣ-Ṣafwah*. Beirut: Dâr al-Ma'rifah.

Ibn Katheer, Ismâ'eel. *Al-Bidâyah wan-Nihâyah*. Dâr ar-Rayyân, 1998.

_____. *As-Seerat an-Nabawiyah*. Annotated by Muṣṭafâ 'Abdul-Wâḥid. Beirut: Dâr al-Fikr, 1398 AH.

_____. *Tafseer Ibn Katheer*. Beirut: Dâr al-Fikr liṭ-Ṭibâ'ah, 1070.

Ibn Khaldoon. *Al-Muqaddimah*.

Ibn Qâsim, Muhammad ibn 'Abdur-Raḥmân ibn Muhammad. *Abu Bakr aṣ-Ṣiddeeq: Afḍal aṣ-Ṣaḥâbah wa Aḥaqquhum bil-Khilâfah*. Dâr al-Qâsim, 1996.

Ibn Qutaybah, Abu Muhammad 'Abdullâh ibn Muslim. *Ta'weel Mukhtalif al-Ḥadeeth*. Beirut: al-Maktabat al-'Aṣriyah.

_____. *'Uyoon al-Akhbâr*. Beirut: Dâr al-Kutub al-'Ilmiyah, 1986.

Ibn Sa'd. *Aṭ-Ṭabaqât al-Kubrâ*. Edited by Iḥsân 'Abbâs. Beirut: Dar Ṣâdir, 1957.

Ibn Sâlim, Aḥmad Sa'eed. *Ḥuroob ar-Riddah wa Bina' ad-Dawlat al-Islâmiyah* [The apostasy wars and the building of the Islamic state]. Dâr al-Manâr, 1994.

Ibn Shabbah, 'Umar. *Târeekh al-Madeenah al-Munawwarah*.

Ibn Taymiyah, Taqiy ad-Deen Aḥmad. *Majmoo' al-Fatâwâ*. Riyadh: Dâr al-Wafa' / Maktabat al-'Ubaykân, 1997.

_____. *Minhâj as-Sunnah*. Annotated by Muhammad Rashshâd Sâlim. Mu'sasat Qurṭubah.

_____. *As-Siyâsat ash-Sharee'ah bayna ar-Râ'i war-Ra'iyah* [Islamic politics and the relationship between ruler and ruled].

Ilâhi, Faḍl. *Qiṣṣat Ba'th Jaysh Usâmah*. Beirut: Dâr Ibn Ḥazm, 2000.

al-Jaboori, Nihâd 'Abbâs Shihâb. *Al-'Amaliyât at-Ta'arruḍiyah wad-Difâ'iyah 'inda al-Muslimeen* [Offensive and defensive operations in Muslim history]. Baghdad: Dâr al-Hurriyah.

al-Ja'di, 'Umar ibn 'Ali ibn Samarah. *Ṭabaqât Fuqahâ' al-Yemen*. Damascus: Dâr al-Qalam, 1958.

al-Jazari, Abus-Sa'âdât al-Mubârak ibn Muhammad. *Jâmi' al-Uṣool fee Aḥâdeeth ar-Rasool*. Annotated by 'Abdul-Qâdir al-Arna'ooṭ. Syria: Maktabat al-Ḥalwâni, 1392 AH.

Jazooli, Aḥzami Sâmi'oon. *Al-Hijrah fil-Qur'ân al-Kareem*. Riyadh: Maktabat ar-Râshid, 1996.

al-Jumayli, Sayyid. *Al-'Asharat al-Mubashsharah bil-Jannah*. Beirut: Dâr ar-Rayyân lit-Turâth, 1988.

al-Kamâl, Sulaymân ibn Ṣâliḥ ibn Sulaymân. *Al-Idârat al-'Askariyah fid-Dawlat al-Islâmiyah: Nash'atuha wa Taṭawwuruha*. Umm al-Qura University. Institute for Research and Revival of Legacy, 1998.

Kan'ân, Muhammad ibn Aḥmad. *Târeekh al-Khilâfat ar-Râshidah*. Beirut: Mu'sasat al-Ma'ârif, 1997.

al-Khaḍri, Muhammad. *Itmâm al-Wafâ' fee Seerat al-Khulafâ'*. Beirut: Dâr al-Ma'rifah, 1996.

al-Khaleefah, Ḥâmid Muhammad. *Al-Anṣâr fil-'Aṣr ar-Râshidi: Siyâsiyan wa 'Askariyan wa Fikriyan*. Baghdad University: Unpublished PhD thesis in the Faculty of Literature.

Khaleel, ‘Imâd ad-Deen. *Dirâsât fis-Seerat an-Nabawiyah*. Beirut, 1989.

Khâlid, Khâlid Muhammad. *Khulafâ’ ar-Rasool*. Cairo: Dâr Thâbit al-Qâhirah / Damascus: Dâr al-Fikr, 1994.

al-Khâlidi, Ṣalâḥ ‘Abdul-Fattâḥ. *Al-Khulafâ’ ar-Râshidoon bayna al-Istikhlâf wal-Istish-hâd*. Damascus: Dâr al-Qalam / Beirut: ad-Dâr ash-Shâmi, 1995.

_____. *Ṣuwar min Jihâd aṣ-Ṣaḥâbah: ‘Amaliyyât Jihâdiyah Khâṣṣah Tunaffidhuha Majmoo‘ât Khaṣṣah min aṣ-Ṣaḥâbah*. Damascus: Dâr al-Qalam, 2000.

al-Kharbooṭli, ‘Ali. *Al-Islam wal-Ḥarakât al-Muḍâddah*. Cairo: Dâr al-Fikr al-‘Arabi, 1973.

al-Kilâ‘i. *Târeekh ar-Riddah*. Cairo: Dâr al-Fikr al-‘Arabi, 1998.

Lamâḍah, ‘Âṭif. *Mawâqif aṣ-Ṣiddeeq ma‘a an-Nabi fee Madinah* [Abu Bakr’s support for the Prophet (ﷺ) in Madinah]. Egypt: Dâr aṣ-Ṣaḥâbah lit-Turâth, 1993.

_____. *Mawâqif aṣ-Ṣiddeeq ma‘a an-Nabi fee Makkah* [Abu Bakr’s support for the Prophet (ﷺ) in Makkah]. Egypt: Dâr aṣ-Ṣaḥâbah lit-Turâth, 1993.

al-Laythi, Abu ‘Umar Khaleefah ibn Khayyâṭ ibn Abi Hubayrah. *Târeekh Khaleefat ibn Khayyâṭ*. Edited by Akram Diyâ’ al-‘Umari. Beirut: Mu’sasat ar-Risâlah / Dâr al-Qalam, 1397 AH.

Maḥmaṣâni, Ṣubḥi. *Turâth al-Khulafâ’ ar-Râshideen fil-Fiqh al-Islâmi*. Dâr al-‘Ilm lil-Malâyeen, 1984.

al-Maḥmood, ‘Abdur-Raḥmân ibn Ṣâliḥ. *Al-Ḥukm bi Ghayri Mâ Anzal Allâh: Aḥwâluhu wa Aḥkâmuhu*. Riyadh: Dâr Ṭeebah, 1999. [Available in English under the title *Man-Made Laws vs. Sharee‘ah*. Riyadh: International Islamic Publishing House, 2003.]

al-Makhzoon, Muhammad. *Al-Manhaj al-Islâmi li Kitâbat at-Târeekh.*

Mâlullâh, Muhammad. *Abu Bakr aṣ-Ṣiddeeq.* Maktabat Ibn Taymiyah, 1989.

Manjood, Muṣṭafâ Maḥmoud. *Al-Ab'âd as-Siyâsiyah li Mafhoom al-Amn fil-Islâm.* Al-Ma'had al-'Âli lil-Fikr al-Islâmi, 1996.

al-Maqdisi, Abu Muhammad 'Abdullâh ibn Aḥmad ibn Muhammad Qudâmah. *At-Tabyeen fi Ansâb al-Qurashiyeen.* Beirut: 'Âlam al-Kutub.

al-Maqdisi. *Al-Bad' wat-Târeekh.* Beirut: Dâr Ṣâdir, 1900.

Mas'ood, Jamâl 'Abdul-Hâdi Muhammad and Muhammad Rif'at Jumu'ah. *Akhṭa' yajib an tuṣaḥ-ḥaḥ fit-Târeekh: Istikhlâf Abi Bakr aṣ-Ṣiddeeq* [Mistakes in historical accounts that must be corrected: The record of the appointment of Abu Bakr aṣ-Ṣiddeeq as Caliph]. Riyadh: Dâr al-Wafa' bil-Manṣoorah, 1986.

al-Mas'oodi, Abul-Ḥasan 'Ali ibn al-Ḥusayn ibn 'Ali. *Murooj adh-Dhahab wa Ma'âdin al-Jawâhar.* Beirut: Dâr al-Ma'rifah, 1982.

al-Maṣri, Jameel 'Abdullâh. *Dawâ'i al-Futooḥât al-Islâmiyah Da'âwa al-Mustashriqeen.* Damascus: Dâr al-Qalam, 1991.

_____. *Târeekh ad-Da'wat al-Islâmiyah fi Zaman ar-Rasool wal-Khulafâ' ar-Râshideen.* Madinah: Maktabat ad-Dâr, 1987.

al-Maṣri, Maḥmoud. *Aṣ-ḥâb ar-Rasool.* Maktabat Abi Ḥudhayfah as-Salafi, 1999.

al-Mâwardi, Abul-Ḥasan. *Al-Aḥkâm as-Sulṭâniyah.* Beirut: Dâr al-Kutub al-'Ilmiyah.

Mawsoo'ah Naḍrat an-Na'eem fi Makârim Akhlâq ar-Rasool al-Kareem. Written by a group of scholars supervised by Ṣâliḥ 'Abdullah ibn Ḥumayd, Imam and Khaṭeeb of the Sacred Mosque in Makkah. Jeddah: Dâr al-Waseelah, 1998.

al-Maydâni, Aḥmad ibn Muhammad. *Majma' al-Amthâl.* Beirut: Dâr al-Kutub al-'Ilmiyah.

al-Mubârakfoori, 'Abdur-Raḥeem. *Tuḥfat al-Aḥwadhi bi Sharḥ at-Tirmidhi.* Dâr al-Ittiḥâd al-'Arabi liṭ-Ṭibâ'ah, 1965.

al-Mufeed, Shaykh. *Kitâb al-Irshâd.* Muhammadi Trust of Great Britain and Ireland, 1988.

Muslim, Ibn Ḥajjâj. *Ṣaḥeeḥ Muslim.* Annotated by Muhammad Fu'âd 'Abdul-Bâqi. Beirut: Dâr Iḥyâ' at-Turâth, 1972.

Mu'ṭi, 'Ali. *At-Târeekh as-Siyâsi wal-'Askari.* Beirut: Mu'sasat al-Ma'ârif, 1998.

an-Nabrâwi, Fatḥiyah 'Abdul-Fattâḥ. *'Aṣr al-Khulafâ' ar-Râshidoon.* Saudi Arabia: ad-Dâr as-Sa'oodiyah, 1994.

an-Nadwi, Abul-Ḥasan. *Al-Murtaḍâ Seerat Ameer al-Mu'mineen Abul-Ḥasan 'Ali ibn Abi Ṭâlib.* Damascus: Dâr al-Qalam, 1998.

_____. *As-Seerat an-Nabawiyah.* Jeddah: Dâr ash-Shurooq, 1989.

an-Naḥwi, 'Adnân 'Ali Riḍâ. *Malâmiḥ ash-Shoorâ fid-Da'wat al-Islâmiyah*, 1984.

an-Najjâr, 'Abdul-Wahhâb. *Al-Khulafâ' ar-Râshidoon.* Beirut: Dâr al-Qalam, 1986.

an-Nawawi. *Ṣaḥeeḥ Muslim bi Sharḥ an-Nawawi.* Cairo: al-Maṭba'at al-Maṣriyah bil-Azhar, 1929.

_____. *Sharḥ an-Nawawi 'alâ Ṣaḥeeḥ Muslim.* Beirut: al-Maktabat al-'Aṣriyah.

Nawfal, Aḥmad. *Al-Ḥarb an-Nafsiyah min Mandhoor Islâmi.* Amman: Dâr al-Furqân, 1987.

an-Naysâboori, Abu ‘Abdullâh al-Ḥâkim. *Al-Mustadrak ‘alâ aṣ-Ṣaḥeeḥayn.* Beirut: Dâr al-Kutub al-‘Ilmiyah, 1990.

an-Nuwayri, Shihâb ad-Deen Aḥmad ibn ‘Abdul-Wahhâb. *Nihâyat al-‘Arab fee Funoon al-Adab.* Cairo: Maṭba‘at Costa Thomas.

al-Qaḥṭâni, Abu Muhammad ‘Abdullâh ibn Muhammad al-Andalusi. *Nooniyat al-Qaḥṭâni.* Saudi Arabia: Dâr as-Sawâdi, 1989.

Qal‘aji, Muhammad Rawwâs. *Mawsoo‘ah Fiqh Abi Bakr aṣ-Ṣiddeeq.* Beirut: Dâr an-Nafâ’is, 1994.

_____. *Qirâ’at Siyâsiyah lis-Seerat an-Nabawiyah.* Beirut: Dâr an-Nafâ’is, 1996.

al-Qalqashandi. *Ma’âthir al-Inâfah fi Ma‘âlim al-Khilâfah.* Annotated by ‘Abdus-Sattâr Aḥmad al-Faraj. Beirut: ‘Âlam al-Kutub.

al-Qaraḍâwi, Yoosuf. *Al-Eemân wa Atharuhu fil-Ḥayât.* Beirut: Mu’sasat ar-Risâlah, 1984.

al-Qâsimi, Dhâfir. *Nidham al-Ḥukm fish-Sharee‘ah wat-Târeekh al-Islâmi.* Beirut: Dâr an-Nafâ’is, 1987.

al-Qâsimi, Muhammad Jamâl ad-Deen. *Tafseer al-Qâsimi: Maḥâsin at-Ta’weel.* Beirut: Dâr al-Fikr, 1978.

al-Qurṭubi, Abu ‘Abdullâh Muhammad ibn Aḥmad al-Anṣâri. *Tafseer al-Qurṭubi.* Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi, 1965.

Quṭub, Muhammad. *Kayfa Naktub at-Târeekh al-Islâmi?* Riyadh: Dâr al-Waṭan, 1412 AH.

Quṭub, Sayyid. *Fee Dhilâl al-Qur’ân.* Dâr ash-Shurooq, 1980.

ar-Rasheed, ‘Abdullâh Muhammad. *Al-Qiyâdat al-‘Askariyah fee ‘Ahd ar-Rasool*. Damascus: Dâr al-Qalam, 1990.

ar-Rayyis, Muhammad Ḍiyâ’ ad-Deen. *An-Nadhariyat as-Siyâsiyat al-Islâmiyah.* Maktabah Dâr at-Turâth.

ar-Râzi, Fakhr ad-Deen. *Tafseer ar-Râzi*. Beirut: Dâr Iḥyâ’ at-Turâth al-‘Arabi.

Riḍa, Muhammad Rasheed. *Abu Bakr aṣ-Ṣiddeeq: Awwal al-Khulafâ’ ar-Râshideen*. Beirut: Dâr al-Kutub al-‘Ilmiyah, 1983.

Rizqullâh, Mahd. *Ath-Thâbitoona ‘alâ al-Islâm Ayyâm Fitnat ar-Riddah fee ‘Ahd al-Khaleefat Abi Bakr aṣ-Ṣiddeeq*. Dâr Ṭeebah, 1996.

Sabâ‘, Tawfeeq Muhammad. *Aḍwa’ ‘alâ al-Hijrah*. Maṭba‘at al-Hay’at al-‘Âmah li Shu’oon al-Maṭâbi‘ al-Ameeriyah, 1973.

Ṣâboor, ‘Iṣâm Muhammad. *Ad-Dawlat al-Islâmiyat al-Oolâ*. Beirut: Dâr an-Nahḍat al-‘Arabiyah, 1995.

Saheeh International. *The Qur’an: Arabic Text with Corresponding English Meanings*. Jeddah: Abul Qasim Publishing House, 1997.

Sâlim, ‘Abdur-Raḥmân Aḥmad. *Al-Muslimoon war-Room fee ‘Aṣr an-Nubuwwah*. Cairo: Dâr al-Fikr al-‘Arabi, 1997.

as-Sallâbi, ‘Ali Muhammad. *Fiqh at-Tamkeen fil-Qur’ân al-Kareem*. Dâr al-Wafâ’ al-Manṣoorah, 2001.

_____. *Al-Ḥarakat as-Sanoosiyah fee Libya* [The Sanussi movement in Libya]. Amman: Dâr al-Bayâriq, 1999.

_____. *Ṣafaḥât min Târeekh Libya al-Islâmi* [Pages from the Islamic history of Libya]. Amman: Dâr al-Bayâriq, 1998.

_____. *as-Seerat an-Nabawiyat 'Araḍ Waqâ'i' wa Taḥleel Aḥdâth* [The Prophet's biography: Analysis of events and developments]. Beirut: Dâr al-Ma'rifah.

aṣ-Ṣamad, Ḥamad Muhammad. *Nidhâm al-Ḥukm fee 'Ahd al-Khulafâ' ar-Râshideen*. Beirut: al-Mu'sasat al-Jamâ'iyah lid-Dirâsât wan-Nashr wat-Tawzee', 1994.

as-Sâmirâ'i, 'Abdul-Jabbâr Maḥmoud. *Ma'ârik Khâlid ibn al-Waleed ḍidd al-Furs* [The battles of Khâlid ibn al-Waleed against the Persians]. Lebanon: ad-Dâr al-'Arabiyah lil-Mawsoo'ât, 1984.

as-Sâmirâ'i, Nu'mân 'Abdur-Razzâq. *Aḥkâm al-Murtadd fish-Sharee'at al-Islâmiyah*. Dâr al-'Arabiyah, 1968.

aṣ-Ṣan'âni, 'Abdur-Razzâq. *Al-Muṣannaf*, edited by Ḥabeeb ar-Raḥmân al-A'dhami. Beirut: al-Maktab al-Islâmi, 1403 AH.

as-Sayyid, Majdi Fatḥi. *Seerah wa Ḥayât aṣ-Ṣiddeeq* [Biography and life of (Abu Bakr) aṣ-Ṣiddeeq]. Tanta, Egypt: Dâr aṣ-Ṣaḥâbah lit-Turâth, 1996.

ash-Shahrastâni, Abul-Fateḥ Muhammad ibn 'Abdul-Kareem. *Al-Milal wan-Niḥal*. Beirut: Dâr al-Kutub al-'Ilmiyah, 2009.

Shâkir, Maḥmoud. *At-Târeekh al-Islâmi: al-Khulafâ' ar-Râshidoon*. Beirut: al-Maktab al-Islâmi, 1990.

Shalabi, Aḥmad. *Mawsoo'at at-Târeekh al-Islâmi*. Cairo: Maktabat an-Nahdat al-Maṣriyah, 1987.

Shalabi, Maḥmoud. *Ḥayât Abi Bakr.* Beirut: Dâr al-Jeel, 1979.

ash-Shâmi, Ṣâliḥ Aḥmad. *Min Ma'een as-Seerat*. Al-Maktabat al-Islâmiyah, 1992.

ash-Shanqeeṭi, Muhammad al-Ameen ibn Muhammad al-Mukhtâr al-Jangi. *Aḍwa' al-Bayân fi Eeḍâḥ al-Qur'an bil-Qur'an* [How the Qur'an is its own commentary/exegesis]. Maṭba'at al-Madani, 1386 AH.

Sha'ooṭ, Ibrâheem 'Ali. *Abâṭeel Yajib an Tamḥa min at-Târeekh* [Falsehoods that should be erased from history]. Beirut: al-Maktab al-Islâmi, 1988.

ash-Shareef, Aḥmad Ibrâheem. *Dawr al-Ḥijâz fil-Ḥayât as-Siyâsiyat al-'Âmah fil-Qarnayn al-'Awwal wath-Thâni lil-Hijrah*. Cairo: Dâr al-Fikr al-'Arabi, 1977.

_____. *Dirâsât fil-Ḥaḍârat al-Islâmiyah* [Studies in Islamic Civilisation]. Cairo: Dâr al-Fikr al-'Arabi.

ash-Sharqâwi, 'Abdur-Raḥmân. *Aṣ-Ṣiddeeq Awwal al-Khulafâ'*. Dâr al-Kitâb al-'Arabi, 1990.

ash-Shâwi, Tawfeeq. *Fiqh ash-Shoorâ wal-Istishârah*. Dâr al-Wafâ' al-Manṣoorah, 1992.

ash-Shaykh, Nâṣir 'Ali 'Â'iḍ Ḥasan. *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbat al-Kirâm*. Riyadh: Maktabat ar-Rushd, 1993.

ash-Shujâ', 'Abdur-Raḥmân. *Dirâsât fee 'Ahd an-Nubuwwah wal-Khilâfat ar-Râshidah*. Sanaa: Dâr al-Fikr al-Mu'âṣir, 1999.

_____. *Al-Yemen fee Ṣadr al-Islâm*. Damascus: Dâr al-Fikr.

as-Sibâ'ee, Muṣṭafâ. *As-Seerat an-Nabawiyah; Duroos wa 'Ibar.* Beirut: al-Maktab al-Islâmi, 1986. [Available in English under the title *The Life of Prophet Muhammad* (ﷺ)*: Highlights and Lessons*. Riyadh: International Islamic Publishing House, 2003].

as-Suhaymi, Sulaymân ibn Sâlim ibn Raja'. *Al-'Aqeedah fee Ahl al-Bayt bayna al-Ifrâṭ wat-Tafreeṭ* [Belief in Ahl al-Bayt (the people of the Prophet's household) between negligence and extremism]. Maktabat al-Bukhâri, 2000.

as-Sulami, Muhammad ibn Ṣâmil. *Manhaj Kitâbat at-Târeekh al-Islâmi*. Riyadh: Dâr Ṭeebah, 1986.

_____. *Tarteeb wa Tahdheeb al-Bidâyah wan-Nihâyah, Khilâfat Abi Bakr aṣ-Ṣiddeeq*. Riyadh: Dâr al-Waṭan, 1997.

Suwayd, Yâseen. *Al-Fann al-'Askari al-Islâmi*. Lebanon: Sharikat al-Maṭboo'ât lit-Tawzee' wan-Nashr, 1988.

_____. *Ma'ârik Khâlid ibn al-Waleed*. Al-Mu'sasath al-'Arabiyah lid-Dirâsah wan-Nashr, 1989.

as-Suwaykit, Sulaymân. *Miḥnat al-Muslimeen fil-'Ahd al-Makki*. Riyadh: Maktabat at-Tawbah, 1992.

as-Suyooṭi, Jalâl ad-Deen. *Ad-Durr al-Manthoor fit-Tafseer bil-Ma'thoor*. Beirut: Muhammad Ameen Damaj (publisher).

_____. *Târeekh al-Khulafâ'*. Annotated by Ibrâheem Ṣâliḥ. Beirut: Dâr Ṣâdir, 1997.

aṭ-Ṭabarâni, Abul-Qâsim Sulaymân ibn Aḥmad. *Al-Mu'ajjam al-Kabeer*. Dâr Maktabat al-'Uloom wal-Ḥukam, 1985.

aṭ-Ṭabari, Abu Ja'far Aḥmad al-Muḥibb. *Ar-Riyâḍ an-Naḍirah fee Manâqib al-'Asharah* [Biographies of Companions]. Cairo: al-Maktabat al-Qayyimah.

_____. *Târeekh al-Umam wal-Mulook*. Beirut: Dâr al-Fikr, 1987.

aṭ-Ṭabari, Abu Ja'far Muhammad ibn Jareer. *Târeekh aṭ-Ṭabari*. Beirut: Dâr Iḥyâ' at-Turâth al-'Arabi.

at-Tabrayzi, al-Khaṭeeb. *Mishkât al-Maṣâbeeḥ*, edited by Nâṣir ad-Deen al-Albâni. Beirut: al-Maktab al-Islâmi, 1979.

at-Tameemi, 'Izz ad-Deen. *Ash-Shoorâ bayna al-Aṣâlah wal-Mu'âṣirah*. Egypt: Dâr al-Basheer, 1985.

aṭ-Ṭanṭâwi, 'Ali. *Abu Bakr aṣ-Ṣiddeeq*. Jeddah: Dâr al-Manârah, 1986.

at-Tirmidhi, Abu 'Eesâ Muhammad ibn 'Eesâ. *Sunan at-Tirmidhi*. Beirut: Dâr al-Fikr, 1398 AH.

'Umar, as-Sayyid. *Ad-Dawr as-Siyâsi liṣ-Ṣafwah fee Ṣadr al-Islâm* [Political role of the elite at the beginning of Islam]. Al-Ma'had lil-Fikr al-Islâmi, 1996.

al-'Umari, 'Abdul-'Azeez Ibrâheem. *Al-Wilâyat 'alâ al-Buldân fee 'Aṣr al-Khulafâ' al-Râshideen* [Governorship over various lands at the time of the Rightly-Guided Caliphs]. 1409 AH.

'Umari, Akram Ḍiyâ'. *'Aṣr al-Khilâfat ar-Râshidah*. Madinah: Maktabat al-'Uloom wal-Ḥukam, 1994.

Waqâ'i' Nadwat an-Nudhum al-Islamiyah [Lectures of a conference on Islamic systems]. Abu Dhabi, 1984.

al-Wâqidi, Muhammad ibn 'Umar ibn Wâqid. *Futooḥ ash-Shâm*. Dâr Ibn Khaldoon.

_____. *Al-Maghâzi*. Annotated by Marsadan Jawsan. Beirut: 'Âlam al-Kutub, 1984.

al-Yaḥyâ, Yaḥyâ ibn Ibrâheem. *Al-Khilâfat ar-Râshidah wad-Dawlat al-Umawiyah min Fatḥ al-Bâri*. Saudi Arabia: Dâr al-Hijrah, 1996.

_____. *Marwiyât Abu Makhnaf fee Târeekh aṭ-Ṭabari*. Riyadh: Dâr al-'Âṣimah, 1410 AH.

al-Yaḥyâ, Yaḥyâ. *Al-Waḥy wa Tableegh ar-Risâlah* [The revelation and conveying the message]. Taken from the author's pre-publication manuscript.

Yoosuf, Muhammad as-Sayyid Muhammad. *At-Tamkeen lil-Ummat al-Islâmiyah fee Ḍaw' al-Qur'ân al-Kareem* [How the

Muslim Ummah may prevail in the light of the teachings of the Qur'an]. Egypt: Dârussalam, 1997.

az-Zamakhshari, Maḥmoud ibn 'Umar. *Khaṣâ'iṣ al-'Asharat al-Kirâm al-Bararah.*

Zaydân, 'Abdul-Kareem. *Al-Mustafâd min Qaṣaṣ al-Qur'ân.* Beirut: Mu'sasat ar-Risâlah, 1997.

az-Zubayri, Abu 'Abdullâh Muṣ'ab ibn 'Abdullâh. *Nasab Quraysh* [Genealogy of Quraysh]. Cairo: Dâr al-Ma'ârif.

az-Zuḥayli, Muhammad. *Târeekh al-Quḍâ' fil-Islâm* [History of the judicial system in Islam]. Beirut: Dâr al-Fikr al-Mu'âṣir / Damascus: Dâr al-Fikr, 1995.

az-Zuḥayli, Wahbah. *At-Tafseer al-Muneer fil-'Aqeedah wash-Sharee'ah wal-Manhaj*. Beirut: Dâr al-Fikr al-Mu'âsir, 1991.

Glossary of Islamic Terms[1]

abu (or *abi)*	أبو، أبي	father (of)
Abna'	ابنأ	The name given to people in Yemen (before Islam and during the Prophet's lifetime) with Persian fathers and Arab mothers
adhân	أذان	the call to prayer
Ahl al-Ḥadeeth	أهل الحديث	'people of the Hadith'
Ahl as-Sunnah wal-jamâ'ah	أهل السنّة والجماعة	'people of the Sunnah and the community'
Anṣâr	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
'Arafah, (pl. *'Arafât)*	عرفة، عرفات	the plain outside of Makkah where pilgrims gather at the climax of the Hajj; it is actually made up of a chain of hills, so the plural form is sometimes used

---

[1] The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

'awrah	عورة	the part of a person's body that must be screened from public view; for males it is the area between the navel and the knees, and for females it is everything except the hands and the face
banu (or *bani)*	بنو ، بني	*lit.* 'children (of)'; *usu.* referring to a tribe that claims a common ancestor
da'wah	دعوة	disseminating the teachings of Islam and calling people to accept and embrace Islam
dinar (deenâr)	دينار	originally, a gold coin; a unit of currency
dirham	درهم	a silver coin; a unit of currency
Eid *('eed)*	عيد	*lit.* festival; the two celebrations: one at the end of Ramadan and the other at the culmination of the Hajj
fay'	فيء	what Muslims acquire of the wealth of disbelievers without fighting or jihad
fitnah	فتنة	*lit.* trial, temptation; (attempting to sow) discord between Muslims
Hadith *(ḥadeeth)*	حديث	the collected statements and actions of Prophet Muhammad (ﷺ) that with the Qur'an form the basis of Islamic law
hadith *(ḥadeeth)*	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers

ḥadd	حدّ	type of punishment prescribed by Allah (ﷻ)
al-Ḥâfidh	الحافظ	'the one who has memorized (the Qur'an)': an honorific title
ḥarâm	حرام	forbidden according to Islamic law
Ḥijâz	حجاز	the Western region of the Arabian Peninsula that includes Makkah and Madinah
ḥoor al-'een	حور العين	plural of *ḥawra'* (gazelle-like) + *'ayn* (eye); houris, the 'firm-breasted' women with beautiful eyes, promised to male believers in paradise
ijtihâd	اجتهاد	to use one's knowledge of the Qur'an and the Sunnah to derive rulings on matters not specifically mentioned in either source of Islamic law
innâ lillâhi wa innâ ilayhi râji'oon	إنّا لله وإنّا إليه راجعون	'to Allah we belong and to Him is our return'; a phrase uttered during times of difficulty [from Soorat al-Baqarah (2: 156)]
inshallah *(in shâ'Allah)*	إن شاء الله	God willing
jâhiliyah	جاهلية	*lit.* 'ignorance'; the age of spiritual darkness before Islam
jizyah	جزية	a tax levied on the people of the Scriptures when they are under the protection of a Muslim government; it is in lieu of the alms tax paid by Muslims

Kaaba *(Ka‘bah)*	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ‘eel, and which Muslims face wherever they pray
khaleefah (pl. *khulafâ’)*	خليفة	caliph; head of the Islamic state
khimâr	خمار	head cover
khums	خمس	one-fifth; the share of war booty that belongs to the Islamic state
kunyah	كنية	an honorary name usually composed of Abu (father of) or Umm (mother of) and the name of the first son or first child
lâ ilâha illâ Allâh	لا إله إلا الله	there is none worthy of worship other than Allah
al-Masjid al-Aqṣâ	المسجد الأقصىٰ	the ‘Farthest Mosque’, in Jerusalem; mentioned in the Qur’an (17: 1)
Muhâjiroon (or *Muhâjireen)*	مهاجرون	*lit.* emigrants (of any kind); in Islamic discourse this term is used to refer to people who emigrate to safeguard their religion, and specifically, the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
mujâhid (pl. *mujâhideen)*	مجاهد	one who strives in the way of Allah; a fighter in jihad

mutawâtir	متواتر	a category of hadith describing narrations that are related by a group of upright and trustworthy narrators who also related from a group of upright and trustworthy narrators, and so on, until the narration ends at the Prophet (ﷺ)
Quraysh	قريش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
salâm	السلام	peace; the greeting of peace
shahâdah	الشهادة	testimony, *usu.* the statement *lâ ilâha illâ Allâh, Muḥammadun rasool Ullâh* [There is none worthy of worship other than God (Allah); Muhammad is the Messenger of God]
shaykh	شيخ	teacher, mentor; scholar
aṣ-ṣirâṭ	الصراط	the path leading to paradise that passes over hellfire, and is found by disbelievers and sinners to be extremely sharp and narrow
siwâk (or *miswâk)*	سواك	a small twig (*usu.* of the *arâk* tree) used as a toothbrush
soorah or *soorat*	سورة	chapter of the Qur'an
subḥân Allâh	سبحان الله	glory be to Allah

aṣ-ṣuffah	الصفة	a section of the Prophet's Mosque made into a 'hostel' for poor, single Muslim men and youths
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
takbeer	تكبير	the act of saying *Allâhu akbar* (Allah is the Greatest)
tasbeeḥ	تسبيح	the recitation of phrases glorifying Allah; saying *subḥân Allâh*
tasleem(ah)	تسليم	the act of saying *as-salâmu 'alaykum wa raḥmat Allâh* to end the prayer
tawḥeed	التوحيد	the Oneness of Allah: that He alone deserves to be worshipped and that He has no partners
Ummah	أُمَّة	community or nation: *usu.* used to refer to the entire global community of Muslims
'umrah	عمرة	a minor, non-obligatory pilgrimage to Makkah
zakât (zakâh or *zakât)*	زكاة	obligatory charity: an 'alms tax' on wealth payable by Muslims and to be distributed to other Muslims who qualify as recipients

Notes

Notes

....

....

....

....

....

....

....

....

....

....

....

....

....

....

....

Notes

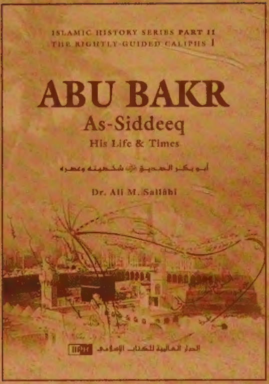
Notes

Notes

Notes

Notes

Notes



ISLAMIC HISTORY SERIES PART II
THE RIGHTLY-GUIDED CALIPHS 1

ABU BAKR
As-Siddeeq
His Life & Times

أبو بكر الصديق ﵁ شخصيته وعصره

Dr. Ali M. Sallâbi

IIPH الدار العالمية للكتاب الإسلامي

The life and times of the first Rightly-Guided Caliph, Abu Bakr as-Siddeeq (﵁) are a valuable roadmap for the Muslims of today. Appointed as the Prophet's successor on the basis of consultation, Abu Bakr proved to be a great leader who, with Allah's help, steered the Ummah through difficult times.

He faced numerous challenges within Arabia: some people apostatized, others refused to pay zakâh, and quite a few individuals emerged as false prophets, attracting many followers. Outside Arabia, the Persians and Byzantines keenly observed these developments, looking for an opportunity to crush the new state.

Abu Bakr employed effective strategies to deal with these challenges and had remarkable success in doing so. Thus, he paved way for the Islamic conquests that toppled tyrants and carried the message of Islam to the entire world. His leadership should be a great source of inspiration for the Muslims today.

About the author

Dr. Ali M. Sallâbi was born in Benghazi, Libya in 1963. He received a BA with honours from the Islamic University of Madinah, where he graduated first in his class, and a Master's degree and PhD from Omdurman Islamic University in Sudan. He has also studied the entire Qur'an and various Islamic sciences with respected scholars in Madinah and other parts of Saudi Arabia, as well as in Libya and Yemen. A prolific writer, he has won recognition for his historical writings. His detailed biographies of the rightly-guided Caliphs 'Umar, 'Uthman, 'Ali and Al-Hasan, and of Salâh ad-Deen ('Saladin') have been published in English by IIPH. Dr. Sallâbi has also written an eight-volume series on the Islamic belief system.

ISBN 978-603-501-098-6

9 786035 010986

IIPH